

Gal 10 F d

FOUR DISCOURSES

S H E W I N G,

- I. That the *Apostle's* Words, *Romans* the Ninth, have no Relation to any *Personal Election* or *Reprobation*.
- II. That the *Election*, mentioned in *St. Paul's* Epistles to the *Gentiles*, is only that of the *Gentiles* to be God's Church and People.
- III. That these Two Assertions of *Dr. John Edwards*, viz.
(1.) That God's *Fore-Knowledge* of all *Futurities* depends on his *Decree*, and that he *fore-knows* them, because he hath decreed them. (2.) That God did, from all *Eternity*, decree the *Commission* of all the *Sins* in the *World*, are *False*, *Blasphemous*, and render God the *Author* of *Sin*.
- IV. Being a *Vindication* of my *Annotations* from the *Doctor's* *Cavils*.

To which is added, as an APPENDIX,
A Short ANSWER to the *Doctor's Discourse*
concerning the *Fixed Term of Human Life*.

By DANIEL WHITBY, D. D. and Chan-
tor of the Cathedral Church of *Sarum*.

Nemo est qui audeat dicere, bonum est Adulterium, bonum est Homicidium, bona Fraus, bonum Perjurium — Sed quomodo ea defendunt, si Deus noluisse, non id fecissem, August in. Pl. 38. v. 5. p. 391. i. e. Interprete Edvardo, p. 104. Sin is not absolutely against God's Will, for if it were, he would hinder the Being of it.

L O N D O N;

Printed for JOHN WYAT, at the *Rose*
in *St. Paul's Church-Yard*, 1710,

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DISCOURSES

THE WISE



I. That the Author's Words, bearing the Weight of a
 II. That the Author's Words, bearing the Weight of a
 III. That the Author's Words, bearing the Weight of a
 IV. That the Author's Words, bearing the Weight of a
 V. That the Author's Words, bearing the Weight of a

A Short and Plain Account of the
 Concerning the History of the

By DANIELA WHITE, D.D. and Com
 to of the Cathedral Church of

Will for it will be found under the name of

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THE PREFACE.

DOctor Edwards, in his general Preface, begins thus; *I cannot but acknowledge the Divine Goodness, in making my poor and weak Endeavours, in some degree instrumental to the Good of the World: I must own it, to the Honour of the Eternal Majesty, that my Labours have found acceptance among the hearty Lovers of Learning, Truth and Religion.* Ita Aftydamas lau- *Apud Stob,*
dat seipsum, neither remembering that of *Prov. 141.*
Themistius, ἔδεν ἑω δ' αὐτοῦ αὐτοῦ ὡς ὁ κατ' ἐαυ-
τὸν ἐπαῖνον, nothing is so odious as the Praise of
our selves, nor that of the Wise Man, Let a- *Prov. 27,*
nother praise thee, and not thine own mouth, a stran-
ger, and not thine own lips, that is, saith the
Bishop of Ely, be not so blinded with Self-Love,
as to praise thy self, which is both indecent and
imprudent; for others will only the more under-
value thee. And so hath it happen'd in this
present Instance: For, as the Dr. hath been *Hist. of*
lately represented in Print, as one being ve- *Learning,*
ry well known to be a warm, tho' a weak Defen- *for Nay,*
1709. p.
der 676,

der of the Calvinistical Doctrines, so I am sure he is esteemed by all the Learned and Judicious Men that I have been acquainted with; and indeed there is little need of any other Testimony, *Sit Liber Judex*; sure these Two Sentiments, which I have here confuted, must be sufficient to make any Judicious Person, concern'd for Religion and the Honour of an Holy God, to loath the Whole Book.

I have given him already Mr. Baxter's Sentiments concerning God's decreeing and willing of Sin. To which I add that of the Reverend Dr. Hammond, viz. 1. of the *second Proposition*, That all the Sins of Men, are not decreed and predetermined by God, or caused by any Necessity, no Man can doubt who believes the Scripture, and therein the Procedure of the Judgment to come, the Difference in respect of Guilt, and Punishment betwixt voluntary and involuntary Actions; and again, the Exhortations and Menaces of God in Scripture, and the great Seriousness expressed (in them) and Protestations prefixt to them." And of his other Assertion, That God foresees things future, because he hath before decreed, or predetermined they shall be done; The Judicious Le Blanck declares, "That it is repugnant to the Divine Goodness, to determine the Will of his Creatures to those things which are Evil in themselves; for who, saith he, can say, that God by his Decrees, efficaciously

*Postscript
to the 3d
Letter of
Prescienc.
see Funda-
ment. ch.
16.*

*De concor.
Lib. Hum.
cum presci-
entiâ, Tb.
1. S. 38. p.
144.*

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‘ oufly determined the Will of the Fall’n
 ‘ Angels, to rise up in Pride against him;
 ‘ or the Will of our First Parents, to desire
 ‘ the Forbidden Fruit, *quin, hoc ipso, statu-*
 ‘ *atur Deus Peccati Autor, without making God*
 ‘ *the Author of Sin by so doing?* Or who can
 ‘ conceive, that the Wills of Men are by
 ‘ the Eternal Decree of God, particularly
 ‘ determined to Acts of Blasphemy and Ha-
 ‘ tred of himself, and that antecedently to
 ‘ any Self-determination of the Will fore-
 ‘ seen by him, *nec Deum tamen esse Peccatorum*
 ‘ *istorum causam, and yet not judge God to be*
 ‘ *the Cause of those Sins?*” Add to this that
 of the forementioned Dr. Hammond, ‘ That Letter to
 ‘ the Doctrine of the Calvinists concerning Dr. Saun-
 ‘ Predetermination, and Irresistibility of derfon, v.
 ‘ Grace, are not only irreconcilable to 1. p. 569.
 ‘ the common Notions of Morality and
 ‘ Christianity; but that the very Being of
 ‘ all future Judgments, and so of Heaven
 ‘ and Hell, considered as Rewards of *what*
 ‘ *is here done in our Bodies, whether good or bad,*
 ‘ nay, the whole Oeconomy of the Gospel,
 ‘ of Giving, and Giving more, and with-
 ‘ holding, and withdrawing Grace, and the
 ‘ difference betwixt the Grace of *Conversion*
 ‘ and *Perseverance*, and the Force of Exhor-
 ‘ tations, Promises, Threats, Commands,
 ‘ depend immediately and unavoidably on
 ‘ the Truth of the Catholick Doctrine of
 ‘ all Ages, as in those Points of Predeter-
 ‘ mination and Irresistibility, it stands in
 ‘ opposition to the Calvinists.” In all which

Citations, let him despise the Authorities, when he hath answered their Arguments.

P. 273.

Moreover, as a natural Consequence of these Assertions, he cordially embraces the Doctrine of † Mr. Hobbs, and the Turks, saying, *As for the Turks and Hobists, if their Opinion amounts only to this, that all the Actions and Events, relating to Mankind, are predetermined and fixed, so that they cannot happen otherwise, yet so, as Man remains a voluntary and free Agent; I do not see how this Doctrine is disparag'd, because it is held by those Parties. And yet I have demonstrated, That in the Judgment of all Christian Writers, and of many Heathen Philosophers, this Doctrine is destructive of all Religion and Vertue, Disc. IV. Chap. 4.*

Now to what purpose is it for the Dr. to cite so many of our first Reformers in favour

† *Ad perpetrationem qualiscunq; peccati nulla est omnino Predestinatio Dei, Prosl. Resp. ad object. quadraginta Vincentii. Si dixerimus à Deo predestinatum ad opus aliquod malum Deo misericordiz, & justo, tale opus (quod absit) adscribimus, ubi nec misericors possit irveniri, nec justus. Fulgent. ad Monimum, Ed. Bass. 1587. P. 43. Proinde fidelibus congruit credere & fateri Deum bonum & justum—non prædestinasse quemlibet hominem ad peccatum, quia si ad Peccatum aliquod hominem Deus prædestinaret, pro peccato hominem non puniret, P. 50. Aliquos ad malum prædestinatos esse divina potestate, videlicet, ut quasi aliud esse non possent, non solum non credimus, sed etiam si sint qui tantum mali credere velint, eum omni detestatione, sicut Arausica Synodus, illis Anathema dicimus. Council. Valent. Can. 3. Council. Arans. Can. 15.*

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your of *Calvinism*, when, I believe, he can scarce shew any of our Divines, besides Dr. *Twiss*, who embraced these Sentiments.

Had the Dr. been guilty of Adultery, or some such flagrant Crime, he might have had some Temptation to shelter his Infamy under a Decree of God, making it necessary for him to do it; but what Temptation a Man of his clear Reputation could have, to embrace these Sentiments, I do not understand.

In the close of his particular Preface, he hath these Words, *I may be permitted to say, without incurring the imputation of Arrogance, That I have compriz'd in this narrow compass, every thing that can be said with relation to those Heads; so that I can assure the Reader, he will never have occasion for the future to lay out his Money on any Authors that have handled those Points.*

Were this vain Brag true, I will be bold *Answer.* to aver, That all that he hath said is fully answer'd, and confuted by one who never saw his Book, till his own was in the Press; and let him produce one Argument which is not fully baffled there, or in this Supplement, and I engage to give it a sufficient Answer.

In his particular Preface, p. 35. He gives this Reason why he hath been so copious upon the Doctrine of the Decrees, to wit, *because this is the leading point, and on the right*

*understanding of this depend our due conceptions v
the rest ; having then here, and in the First
Discourse, returned a full Answer to all
that is material in that long and tedious
Harangue, I have made it unnecessary to
consider what he hath further said under
the other Heads.*

partiv.

Pref p 21.

Moreover, Whereas the Dr. saith, with
his usual Air of Confidence, That, *asto the
main Substance of these Doctrines, there is plain
and expresse Scripture ;* if he means against
them, he is certainly in the right, if for
them, this is manifestly false. Dr. Hammond
hath inform'd him, That his Doctrine of
Predetermination, and the Irresistibility of
Grace, is *contrary to the whole Oeconomy of the
Gospel, and the Catholick Doctrine of all Ages.*
As for the Doctrine of the Consistency of
Free Will with Necessity, and the Prede-
termination to one, as he hath not been able
to produce one expresse Testimony of the
Scripture for it, so have I produced four
plain Testimonies of *Scripture*, and the con-
curring Suffrage of all Antiquity, against
it. To say that Christ dyed intentionally,
only for the Elect, that is, for a Few, is
contrary to Ten Places of *Scripture*, which
expresly do assert that he dy'd *for all, for the
whole World, for them that perish,* and to the
Suffrage of all Antiquity for Eight whole
Centuries. And to say this of the Inde-
fectibility of Saints, is to contradict the
Sense of all Antiquity. And in the Judg-
ment of Dr. Hammond, *The expresse and plenti-
ful*

ful Testimony of Scripture, *whereupon our Churches Article must be resolved to be founded,* Letter to Dr. Saunderson, p. 572, 573.

And, Lastly, As to his Doctrine of Election and Reprobation, I have clearly evinc'd, *Partic.* That it hath not the least Foundation, *Pref. p. 26:* either in the Gospels or the Epistles. And whereas the Dr. maliciously suggests, That the Arminians are willing to cashier the Epistles of St. Paul, and doubts not but that we have heartily wished that they were taken out of the Bible; for this vile Presumption, in censuring the inward Motions of our Hearts, of which he could know nothing, and the uncharitable Defamation of the much greater part of our Divines, as undoubted Enemies to so great and excellent a part of the Good Word of God, let him ask Forgiveness both of God and Man; and then what follows, *viz.* That we must needs be uneasy, as often as we turn to them, because they continually upbraid us, shall rather be imputed to the Distempers of his Head, than to the Malice of his Heart.

I pass on to that ridiculous Stuff, which follows in these Words, *Their learned Defence of their Cause, amounts to no more than this, that they are resolved to adhere to their Opinions, tho' they have plenty of Arguments afforded to them to retract them; But such is the Nature of these Men, they, and their Friends, by their obstinate retaining the Principles of the Remonstrants, have convinc'd the unprejudic'd part of Mankind, that those* *Partic. Pref. p. 30.*
Do-

‘ Doctrines, they have set themselves a-
 ‘ gainst, are true, namely, That Man’s
 ‘ Nature is originally perverse; That his
 ‘ Will is naturally bent to what is unlawful;
 ‘ That it must be a special and efficacious
 ‘ Grace that thoroughly convinces Men,
 ‘ and that there are but few that are thus
 ‘ favoured. These Men by their behaviour
 ‘ have effectually demonstrated the Reality
 ‘ of these Doctrines, at the very time that
 ‘ they have opposed them.”

To which Words the fittest Answer is,
*Homine impudenti atque imperito nihil quicquam
 injustius.* The Dr. pretends, P. 22. of the
 Preface, to be against uncharitable Conjurings
 of that Party which opposes them; and yet be-
 hold here we are all represented as Obstinate
 People, resolved to adhere to our Opinions, against
 plenty of Arguments afforded to retract them;
 and P. 21. he saith, The Testimony of the Scri-
 ptures is so plain and express, for the Substance of
 those Doctrines he maintains, and we deny,
 that if we see it not, it must be interpreted that
 we shut our eyes. And so in his abundant
 Charity, he sends us all to Hell in a Lump,
 if we continue thus to retain the Principles of
 the Romanstrants; for tho’ we might find
 Mercy, if we did this ignorantly, yet Ob-
 stinacy in Error neither deserves nor will

† *Neque enim dubitabam quale-
 cunque esset quod faterentur pervica-
 ciam certè, atque inflexibilem Ob-
 stinationem debere puniri, Pr. Ep. 97.*

find Mercy, even in
 the Judgment of an
 † Heathen. And whilst
 we shut our Eyes a-

gainst the Truth, our Saviour hath infor-
 med

The PREFACE.

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med us, That it is not to be expected, that we should be converted, and our Sins should be forgiven. And indeed this is the plain Import of this Paragraph; for how could we, by adhering to those Principles of the Remonstrances, convince the unprejudic'd part of Mankind, that Man's Nature was originally perverse, &c. unless, by that Adherence, we demonstrated, that our own Natures were still perverse, and that our Wills are bent to what is unlawful; that we want that special and efficacious Grace, which can alone convince, and so convert us; and that we are not of the number of those few who are thus favoured, and then we must be of the number of those Reprobates, from whom, saith he, God hath decreed to withhold his Grace and his good Spirit for ever, p. 111.

In fine, A little Truth, with Charity, would have prevented the Falshood of these Words in every particular; for tho' most of our English Divines, are of the Perswasion of the Remonstrants, yet not one of them denies that Man's Nature was originally perverse, that is, corrupted, or that his Will is naturally bent to what is unlawful, or that it must be a special and efficacious Grace, that thoroughly convinces them, or that few are thus favoured. Add to this those two prodigious Lyes, which he hath vented in these Words, That those of the Arminian Perswasion hold, that God cannot convert us, and turn our Hearts, unless we give him leave to do it; and that we, by the force of our Wills

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Wills, are able to defeat his Almighty Power; till these two Imputations are proved upon us by some clear Testimony, they must deserve the Epithet that I have given them: As also do those Words, P. 24. where he represents these as Arminian Doctrines, That God created all Men actually to save them, and that Christ dyed for them all to the very same end and purpose. To which false Suggestion the Reverend Dr. Hammond answers, ' That God never decreed, to save final Impenitents, and such are many of Mankind after the giving of Christ; but on the contrary hath sworn, such shall not enter into his rest. The saving of Mankind, which God decreed, is the redeeming them, and giving them Christ, and Grace, and making them Salvable, and being deficient in nothing toward that End, to those that will make use of it. So when you say, Christ could not have an Intention to dye for them, who, he foresees, would be nothing advantaged by it, if by dying for them, you mean so dying, that they should actually be saved; So 'tis true, He intended not to dye for those that are finally impenitent, and so are not advantaged by it; for sure 'tis no part of his Covenant, or Intention, in dying to save such; but if by dying for them, you mean purchasing Pardon, upon Supposition of Repentance, then that he intended thus to dye for them that make not this Advantage of it, appears evidently, by many Texts which

*Letter of
Prescience,
p. 587.*

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‘ which tell us of his *redeeming those that deny him, that perish, &c.*’ The other Falshood he there imputeth to us, is, in saying we assert, That *Men themselves have a Will, as powerful and effectual,* (I suppose he means as God and Christ,) *by the dextrous determining of which, they are able to convert themselves at any time, and they need no special Grace to effect it.* Such false and disingenuous Representations of the Sentiments of his Adversaries, being also very frequent in his Discourses on those Points, give him too just Occasion to confess with the scornful Rulers of *Jerusalem, We have made lyes our refuge, and under falshood have we hid our selves.* Whereas we only say what all Christians of all Ages, till of late, have not only said, concerning the Freedom of the Will of Man; but also have declared to be the Doctrine of the *Scriptures*, of Apostolical and Ecclesiastical Tradition, and all Orthodox Christians, and the Foundation of all Christian Piety and Vertue, as hath been fully proved, *Discourse IV. Chap. 2. §. 4. from p. 345. to p. 352. Chap. 4. p. 369. — 372. and Chap. 5. per totum. Discourse I. Chap. 5. § 1. Discourse 3. p. 266, 267.* Till therefore he can fasten on us, all or any of these false Assertions, he must lie under the Burden of these Words, and the best Excuse I can make for him is that of his own Doctrine, That *all the Actions and Events, relating to Mankind, are determined*

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mind and fixed; and so that it was from Eternity determined, that he should thus Lye, and should be guilty of all the other Blasphemies and Hard Speeches against our Gracious God and Saviour, contained in his Book.

THE

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ERRATA.

PAge 19. line 15. read *Hishlimah*. 32. l. 27. *Arga-*
ment r. *Agreement*. 40 l. ult. after *know* add
would not be. 46. l. 19. r. *inevitably*. 78. l. 23. add
it. 94. l. 31. *now* r. *not*. 121. l. 12. *might have* r. *might*
not have. 128. l. 27. add *shem*. 139. l. 28. *bebai* r. *sebai*.
149. l. 29. r. *where*. 158. l. 15. *elecha* r. *ethecha*. 118.
l. 13. *the* r. *this*. 122. l. 13. *the* r. *that*. 135. l. 6. *the* r.
this.

THE

DISCOURSE I.

A PARAPHRASE

UPON THE

IXth Chapter to the ROMANS,
From *Verse 6.* to *Verse 25.*

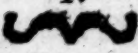
SHewing,

*That nothing in that Chapter can concern the
Doctrine of Personal Election and Repro-
bation.*

TH O' I know nothing in my former Paraphrase, or Annotations on this Chapter, which I have reason to retract; yet, since an Exposition of these Words, highly dishonourable to our gracious God, hath been embrac'd by the Calvinists, and is of late espous'd by Dr. John Edwards, I think it may be proper and serviceable to Christianity, to shew that this Chapter, rightly expounded, gives not the least countenance

B

to

DISC. to any of the lewd Inferences, which he,
 I. or any other Men of the same Principles,
 have made from the Words of the *Apostle*
 contained in this Chapter.

I confess, this is less necessary to be done,
 on the account of any thing offered by the
Dr. because every Branch of his Expositi-
 on of the *Apostle's* Words hath been abun-
 dantly confuted by two very Able Men,
Episcopius, in his Paraphrase and Annotati-
 ons on this Chapter, and † *Curcellæus*, in
 his Explication of the same Chapter; nor
 † *Christi-* hath the *Dr.* who, I presume, wanted no
an. Relig. Will, been able to return any thing in An-
Instit. l. 6. swer to their Confutation of his Expositi-
 e. 9. on. But yet, I hope, it will not be unpro-
 fitable to clear this matter farther by these
 ensuing Observations, and by the *Para-*
phrase subjoin'd to them: Let it then be ob-
 serv'd,

First, That this Discourse of the *Apostle*,
 was not, nor could it be at all design'd to
 determine any thing touching God's abso-
 lute Decree of Election and Reprobation,
 or of their final and eternal State, pursuant
 to those supposed Decrees; but only as to
 his chusing, and admitting Persons to be
 his Church and People, and the Spiritual
 Seed of *Abraham*, upon his own Terms; and
 his rejecting of those that refuse to submit
 to those Terms. The first part of this Ob-
 servation will be confirm'd,

1st. From

the 9th Chapter to the Romans.

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1st. From the Consideration of those Jews DISC.
 he writes to, and labours to convince in I.
 this Chapter: For it is certain, that they 
 had no Notion of any such absolute Election,
 or Reprobation; their Pharisees held
 no such Doctrine; the Notion, which the
 Old Testament thro' every part of it re-
 presents to them, is the Election of the
 whole Nation to be his Church and People;
 and that, *not for any worthiness in them*, as he
 often tells them, Deut. ix. 4, 5, 6. *but because*
it pleased the Lord to make them his People,
 1 Sam. xii. 22. This therefore is the only
 thing, which they could understand by the
purpose of God according to Election, not of Works,
but of him that calleth, v. 11. and by the *Electi-*
on of Grace, Ch. xi. 5. and therefore their
 Rejection, for which the *Apostle* justifies
 God's dealing with them, can signify no
 more. Hence, after this Hardness and Re-
 jection, the *Apostle* still declareth, that, *κα-*
τα την ἐλεγχον, according to this Election, they
 were still beloved for the Father's sake, and that
 because the Gifts and Callings of God are with-
 out Repentance. Rom. xi. 28; 29. and thence
 concludes, that the time would come, when
 their Fulness should come in, and they
 should be again God's Chosen People.

That the *Apostle* intended not to speak in
 this Chapter of any absolute Decree of the Argument
 Rejection and Reprobation of Israel, as to 2d.
 their Final State, is evident from those
 words with which he begins the following
 Chapter, *viz. Brethren, my heart's desire, and*
prayer

DISC. *prayer for Israel, is, that they may be saved;*

I. *for, on supposition of such an Absolute Decree passed on them, this must be not only a vain Prayer, but also an Opposition of his Will, to the ~~subdria~~ or good Pleasure of God reveal'd to him; for it is evident, that he prays for all Israel, for them, whose zeal for God was not according to knowledge, v. 2. and who, thro' Ignorance of it, had not submitted to the Righteousness of God, v. 3. and therefore not, as Esthins saith, for them only whom God had predestinated to be sav'd by the Prayers of the Saints: Moreover, in pursuance of this hearty Desire, we find him zealously endeavouring to save some of them, who had been thus hardned and rejected, chap. xi. 14. which is a certain Indication, that he did not think this Hardning and Rejecting, such as put them under an Incapacity of being sav'd. To conclude all that I have said, to evince the Absurdity of this black Decree of Reprobation, in my first Discourse, the General Extent of Christ's Redemption, in the 2^d. the Sufficiency of Grace, vouchsafed both to Jew and Gentile, in the 3^d. the Freedom of Man's Will, in a State both of Tryal and Probation, in the 4th, and the Defectibility of the Saints, in the 5th Discourse, are so many Demonstrations of the Falshood of this Exposition of this Chapter.*

2dly, Observe, that the great Design of the Apostle in this Discourse, is, to justify God's

the 9th Chapter to the Romans. 5

God's Dealings, as, in his Providence, he DISC. actually had done with the Unbelieving I. Jews, rejecting them from a Relation to him, as his People, for their stubborn Infidelity and the Hardness of their Hearts; and also with the Unbelieving Gentiles, by admitting them to be his Church and People, and owning them as the Spiritual Seed of Abraham, upon their Faith and Submission to the Terms he had propounded for their Justification, and Acceptance with him: And this is evident from his Recapitulation of his whole Discourse in these words, *τι ἔν ἐσμέν, what is it then that we say?* even this, *That the Gentiles which followed not after righteousness* [before the Publication of the Gospel, as having no Notion of it, or Call to it] *have* [yet thro' the Grace of God, revealed to them in the Gospel] *attained to Righteousness, even the Righteousness which is* (the Fruit) *of Faith*, and so are made God's Children, and the Spiritual Seed of Abraham, Gal. iii. 26, 29.

But Israel, which followed after the Law of Righteousness, [i. e. was Zealous to obtain that Righteousness, by which they might find Acceptance with God] *hath not attained to the Law of Righteousness.* [Gr. *ἐς νόμον δικαιοσύνης ἐν ἔσθαι, hath not gone before them* into that Law of Righteousness, which was first preached to them.]

And wherefore (was this so) even because they sought not [this justification] by Faith, (as the believing Gentiles did) but, as [if] it were

B 3

DISC. [to be obtained] by the Works of the [old]

I. *Law*, which could give them no right to enter into this New and Better Covenant, established in the Blood of Jesus; Faith in him being the Condition of entering into that Covenant, and obtaining of that Remission of past Sins, which was necessary to all Mens Justification and Acceptance with God; and to render them the Spiritual Seed of *Abraham*, the *Father of the Faithful*.

2dly, This will be still more evident, from the Testimonies produc'd in this Chapter, from v. 25. to v. 30. to shew, that what he had been Discourfing of, was the very *Thing*, which had before been foretold by God's Holy *Prophets*. For they prove fully God's design of calling the *Gentiles*, who once were not his People, and had not obtained Mercy, to be his People,

Note, That many Copies and Fathers here read, *on whom he would have Mercy, and who should be called the Sons of the Living God.* *not τὴν ἐκ ἡγαπητῶν, but τὴν ἐκ ἐλεημένων.*

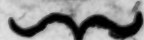
And on the other side, that tho' the number of

the *Israelites*, according to the *Flesh*, was very great, yet only *κατὰλειμα*, a small remnant of them should be admitted to this Grace, or be exempted or saved from that Destruction, which was coming upon that Nation for their Infidelity. But he produceth not one Testimony, to prove the Absolute Election of all those *Gentiles*, which believed to Salvation; or the Absolute and Final Reprobation of the Unbelieving *Jews*; from whence it is evident,

the 9th Chapter to the Romans.

7

dent, that it was not the design of the A- DISC
postle, to discourse here upon that, but I.
only on the other Subject.



3dly, This will be farther evident, from the Discourse of the Apostle, in the 11th Chapter ; for albeit he speaks there of an Election of Grace, peculiar to the believing Jews, v. 5, 7. yet that this neither was in Truth, or in the Judgment of the Apostle, an absolute Election of all the Believing Jews unto unfrustrable Salvation, is evident from the whole Design of the Epistle to the Hebrews, which is to prevent their drawing back into Perdition. And tho' he speaks of the Rejection of the unbelieving Jews, and of the Blindness that had happen'd to them ; yet that this did not put them into a State of absolute Reprobation, and unavoidable Damnation in his Judgment, he shews, both by his ardent Prayer for them, that they might be sav'd, chap. x. 1. and also by his zealous Endeavour, by all means to save some of them, v. 14. of this Chapter. He also adds, that this *ἐκκαθή*, Rejection, was only a cutting them off from their own Olive-Tree, from off which they were broken for their Unbelief ; and that the Ingrafting of the Gentiles into the Olive-Tree, by that Faith, by which they at present stood, and were become part of the Election of Grace, did not exempt them from just Cause of Fear, lest they should be broken off ; their Standing depending upon their Con-

DISC. tinuance in his Goodness, which shews,
 I. that their Election could not be absolute
 and unfrustrable.

3dly, Observe, That the *Apostle's* first Argument, to justify God's Dispensation, in dealing thus with the *Jews*, tho' they were zealous of the Law, as to reject them from the Blessings of the New Covenant, into which they were called to enter, for want of that Faith, which he had made the Condition of receiving Benefit by that Covenant, and in admitting the *Gentiles* to the Participation of the Blessing of the Covenant by Faith, without Works; is only design'd, to shew this did not make void the Promise of God to the Seed of *Abraham*; because that Promise respected not the antecedent Works of them, who were then chosen to be the Seed of *Abraham*, but his Free Grace in Calling them; for, saith he,

v. 6.

7.

You are not to suppose from this Rejection of the unbelieving *Jews*, that the Word of God (*i. e.* his Promise of blessing the Seed of *Abraham*) had taken none effect (since it belonged not to them all in general) for they are not all Israelites (indeed) who are of Israel [by Carnal Generation.] Neither because they are of the Seed of *Abraham*, [according to the Flesh, or by the Circumcision of the Flesh] are they all Children, [of the Promise made to *Abraham*] but [only they who are the Seed of *Isaac*, in opposition to *Ismael* the circumcis'd Son of *Abraham*, for God saith to him thus, In *Isaac* shall thy Seed

the 9th Chapter to the Romans.

9

Seed be called; that is, *they which are the Children of the Flesh* [of Abraham, and have the Sign of Circumcision in the Flesh] are not [on that account alone] *the Children of God*, [to whom belongs that Promise, *I will be a God to thee, and thy Seed after thee*, Gen. xvii. 7. *Ismael*, and his Seed being so the Children of Abraham] but [they only who are] *the Children of the Promise* [as Isaac was, Gal. iv. 23, 28.] are [to be] accounted for the Seed; [and so it is also with respect to this New Covenant, established in the Blood of Jesus;] for in Christ Jesus, neither Circumcision availeth any thing nor Uncircumcision, but Faith, which worketh by Love, Gal. v. 6. For we are all the Children of God, thro' Faith in Christ Jesus, Gal. iii. 26. And if we are Christs, then are we Abraham's Seed, and Heirs according to the Promise, v. 29.

DISC.

I.

v. 8.

For this is the Word of Promise, [Gen. xviii. 10.] at this time will I come, and Sarah shall have a Son; [which words confine the Promise to the Seed of Sarah, the Free woman, and so reject the Seed of Hagar, the Bond-woman, from being Heirs to the Promise made to Abraham.]

v. 9.

And not only [so was it in the Case of Ismael and Isaac, and their Seed] but also [in the case] of Rebecca, who conceiv'd [two Children in her Womb] by one, [Father] even by our Father Isaac [to wit Esau and Jacob.]

10.

For the Children being yet not born, neither having done any Good or Evil, [which might move

11.

move

DISC move God to chuse the Seed of the one, and
I. reject that of the other, either on the account of difference of their Parents, or of any Evil done by either of them, as might be objected in the Case of *Ishmael* *that the purpose of God according to Election* [or the Preference of one of these Seeds and Nations, to be his chosen People before the other] *will, might continue*, [as indeed it was before, or in the precedent Instance to be] *not of works* [done by them] *but him that calleth them* [to be so according to his good Pleasure.

v. 12.

It was [then] *said unto her*, [i. e. to Rebecca] *two Nations are in thy Womb, and two manner of People shall proceed from thee, and the Elder* [in his Posterity] *shall serve the Younger*. Now there being in the condition of the Persons, and in Holy Scripture, a constant opposition betwixt *Servants* and *Sons*, *Bond-men* and *Women*, *Free-women* and *Men*, this Servitude of the Seed of *Edom*, is a Testimony, that God designed not to admit them as his Children.

v. 13.

And this God declared long after, by saying, [as it is written, Mal. i. 2, 3. *Jacob have I loved, and Esau have I* [comparatively] *bated*. This Preference of the Seed of *Jacob*, above that of *Esau* and other Nations, being still represented as a Token of his great Love to them: So *Deut. vii. 6, 7, 8. The Lord thy God hath chosen you to be a special People to himself, above all People that are on the face of the Earth, v. 7. The Lord did not set his Love upon you, nor chuse you, because ye were*

the 9th Chapter to the Romans.

11

DISC.

L

more in number than any other People, for ye were the fewest of all People, v. 8. But because the Lord loved you. See Psal. xlvii. 4. Isa. xliii. 1, 4. Hos. xi. 1. and according to this Preference he dealt with them: For he not only call'd Israel out of Egypt, the House of Bondage, because Israel was his Son, Ex. iv. 22, 23. but when, for their Idolatry, they became Captives to their Enemies, the Gifts and Calling of God being without Repentance, he call'd them again to their own Land; and receiv'd them again to be his Church and People, whereas he laid the heritage of Edom wast, for the Dragons of the Wilderness, Mal. i. 3. and made it a perpetual Desolation, Jer. xlix. 17, 18. Now the Inferences from this Instance are very considerable: For,

1st. I humbly offer it to Consideration, whether those words, *the Children not being yet born, neither having done Good or Evil*, do not bear hard upon the Doctrine of the Imputation of the Sin of Adam to all his Posterity, and so to Jacob and Esau; seeing upon that Supposition they must, by the very Will and Action of Adam, have then done that Evil which he did, and so it could not absolutely have been said, that they had done no Evil, for which either of them might be hated; nor could their not being born prove that they had done no Ill.

2dly, The Absurdity of Applying these Words to the absolute Election of Jacob, and

DISC. and the absolute Reprobation of *Esau*, from
 I. all Eternity, is manifest upon this account,
 that it plainly falls into the Supralapsarian
 Doctrine of Electing, and Reprobrating
 Men as Men; not as Men having done
 Good or Evil, seeing that manifestly cuts
 off the Ground of the *Apostle's* Argument.
 I ask then, Could God have executed these
 absolute Decrees, as he made them, with-
 out respect to any Good done, or to be
 done by *Jacob*, or any Evil done, or to be
 done by *Esau*, or could he not? If he could
 not, then must he have made an unjust
 Decree; because a Decree that he could
 not justly execute: If he could, then might
 he have sav'd *Jacob* without doing any
 Good, and damn'd *Esau* without doing any
 Evil; which is contrary to the whole Te-
 nour of the Scripture, which asserts so
 constantly, that this Righteous Judge will
 recompence all Men according to their
 Works; and pass the final Sentence on them,
 according to the Good or Evil, they have
 done in the Body.

3dly, Hence it is evident, that the Apo-
 stle speaks not here of the Persons, but of
 the Nations, and Posterity of *Jacob* and
Esau, or not of them Personally, but Nati-
 onally consider'd. This is evident,

1st, From the Words of God to *Rebecca*;
Two Nations are in thy Womb, and two manner
of People shall be separated from thy Bowels; and
the one People shall be stronger than the other,
and the Elder [People] shall serve the Younger;
Gen. xxv. 23.

2dly, From

the 9th Chapter to the Romans.

13

2dly From this Observation, that as to DISC.
the Persons of *Jacob* and *Esau*, it was never
true, that the Elder should serve the Younger, L
but only as to their Posterity, when the
Edomites became Tributaries to *David*,
2 Sam. viii. 14. and

3dly, Because what is here offered as a
Proof or Confirmation of this, is cited from
the Prophet *Malachi*, who prophesied long
after *Jacob* and *Esau* were personally dead,
and so could only speak of their Posterity,
the *Israelites* and *Edomites*, as he expressly
doth.

They impose upon their Readers, who
from these Words infer, That the *Apostle*
teacheth that God loved *Jacob*, and hated
Esau, before they were born; and there-
fore must here speak of their own Persons,
and not of the Nations proceeding from
them; for, as this is expressly contrary to
the Words of *Malachi*, so hath it no Foun-
dation in the Words of the *Apostle*, who
useth these Words. This Prophecy was
spoken to *Rebecca*, concerning these two
Nations, before the Children were yet
born, or had done Good or Evil, to shew
that this hapned to them, not with respect
either to the Merit of *Jacob*, the Father of
the *Jews*, nor to the Demerit of *Esau*, the
Head and Father of the *Edomites*, but from
God's Free and Gracious Election of the
one before the other, to be his Chosen
People.

Now

DISC. Now hence it clearly follows, that the
 I. *Apostle* cannot here speak of any Personal
 Election to Eternal Life, or any Personal
 Love and Hatred of them of whom he
 speaketh, with respect to their Eternal In-
 terests; for if so, seeing he manifestly
 speaks of the whole Nation of *Israel*, they
 must, according to that Opinion, be all ab-
 solutely Elected to Salvation; whereas the
Apostle informs us, that *with many of them* God
was not well pleased, 1 Cor. x. 5. and the
 whole *Jewish* History shews the contrary.

Again: Then must the whole Posterity
 of *Esau* be the Objects of God's Hatred and
 his Reprobation, which is so far from being
 true, that *Job*, and all his Friends, appear
 to have been of the Posterity of *Esau*. 'Tis
 certain then, that the *Apostle* only speaks of
 the Election of the Seed of one of these Na-
 tions, above the other, to be his Church
 and People.

But seeing you insist so much upon it,
 v. 14. that the Election is of Grace, and therefore
 not of Works, *Rom.* xi. 5, 6. and tell us,
 that we can only be justified *freely by Grace*
through Faith, and must fail of it, if *we seek it*
by the works of the Law, do you not seem to
 say there is Unrighteousness in God, who
 brings us under the Covenant of Works,
 and obliges us to observe the Law of *Mo-*
ses, in order to our Acceptance with him;
 and yet will not accept us, on the account
 of our Performance of those Works, but on-
 ly on the account of our Faith in Christ?

No,

the 9th Chapter to the Romans. 15

No, saith the *Apostle*, the Justice of pro- DISC.
ceeding thus with you, who by your Vio- I.
lations of that Law, have *sinned, and fall'n* 
short of the Glory of God, and rendred it the v. 15.
matter of your Condemnation, must be suf-
ficient to stop your Mouths, as you may
learn from what God said to *Moses* concer-
ning you: For when you had committed
Idolatry, in Worshipping the Golden Calf,
and had made your selves *Naked*, that is,
divested of a Covenant-Relation to him;
insomuch, that God sent this dreadful Mes-
sage to you, *I will come up into the midst of thee,*
in a moment, and consume thee, Exod. xxxiii. 5.
Tho' God suffered himself to be prevail'd
upon by *Moses*, to adopt you again for his
People; yet he let him know, 'twas his
Prerogative to admit what Offenders he
pleas'd to his Grace and Favour, and do it
on what Terms he pleas'd, by saying, *I will*
have Mercy on whom I will have Mercy, and
I will have Compassion on whom I will have
Compassion, Exod. xxxiii. 19. And therefore
being condemn'd by the Old, and God now
calling you to enter into a New Covenant,
in which he promiseth to *be merciful unto*
your Iniquities, and to remember your Sins no
more; provided you believe in him, in
whose Blood this New Covenant is esta-
blish'd, you must seek this Mercy, by com-
pliance with the Terms, to which he hath
annexed it; and know from what hath
been discours'd already, That

DISC. *It is not of him that willeth, [for Abraham*
I. *willed, that God would shew his Mercy*
unto Ismael] nor of him that runneth, [for E-
sau ran to fetch Venison, that he might
have the Blessing] nor by any other way,
which seemeth good to our own Wisdom,
that we can obtain it, but by Submission
to the Terms] of God who sheweth Mercy [tho'
then the Gentiles had done no good Works,
to prepare them for it; yet they having em-
braced that Faith, to which God hath an-
nexed the Promise of it, it is righteous
with God, to confer this Blessing on them;
and tho' you JEWS have a Zeal for God,
and follow after the Works of the Law for
Justification, 'tis righteous, that you should
not obtain it, because you seek it not thro'
Faith, which God hath made the Condition
of it, but as if it were to be obtained by
the Works of the Law.

And as it is God's Pleasure to deal with Men, in the dispensing of his undue Favours; so is it also, as to his inflicting of Punishments due to hardned Sinners; he being not oblig'd presently to cut them off; but may reserve them to such a time, when the Punishments he inflicts upon them shall more illustriously discover to the World the Glory of his vindictive Justice; as the Example of his dealing with a Hardned Pharaoh, Shews:

17.

For [He in] the Scripture saith to Pharaoh,
[thus] even for this cause have I raised thee up,
[Hebr. have I made thee stand in the Plague
of

the 9th Chapter to the Romans. 87

Boils, prolonging thy Life for some farther season] *that I might [the more Illustriously] shew my Power in [the destruction of] thee, and that my Name might be declared throughout all the Earth, [by the conspicuous Judgment I will exercise upon thee, in the sight of all Nations]* *Josh. ii. 10. 1 Sam. iv. 8.*

From these two Instances you may learn therefore, That He [God] hath Mercy on whom he will have Mercy, [and so on them who seek it according to his Will] and whom he will he hardeneth [i. e. permits them to go on in the Hardness of their Hearts, reserving them for Destruction.

Now here, to what I have already observed against *Est him*, add
ist, That an holy God cannot harden any Man, by putting any evil Principle, or Disposition into his Heart; for Evil never can proceed immediately from him, who hath an absolute Freedom from it: who is pure, unmixed Light, and in whom is no Darkness at all: 'Tis Sin, which renders us the Objects of the Divine Displeasure, and the vessels of his Wrath, fitted for destruction; but who can, without horror, think, that God will sentence any Man to Eternal Misery, for what was done by a secret Inspiration from himself? These evil Dispositions must be hateful to an holy God; and can he produce in us the abominable thing which his *Saul* hated? He therefore doth this only, partly, by leaving us to our own Hearts Lust, partly by withdraw-
 C ing

DISC. ing that abused Grace, which might, were

I. it attended to, and well improv'd, correct the Stubbornness of our Hearts, and partly, by putting, or leaving us under those Circumstances, which, thro' the evil Habits and Dispositions we have our selves contracted, strongly incline us to continue in the Hardness and Impenitency of our Hearts. Thus, when God with-held from his People, those gracious Providences, which encourag'd them to fear and obey him, *Isa. lxiii. 12.* and left them under those Oppressions of the *Heathens*, which ministred Temptations to them to cast off his Fear, the Church thus expostulates with him, [not as accusing God, but as depreciating his Judgment] *Why hast thou hardened our Heart from thy Fear? v. 17. i. e.* Why are thy Dispensations such towards us, as lay before us Temptations to cast off thy Fear, and to betake our selves to that Idolatry, to which we are too prone already?

2dly, Observe, That God is never, in *Scripture*, said to harden the Hearts of any Persons, but with respect to their Destruction, or to cut them off, when their Iniquities are come to the full, *Gen. xv. 16.* So, when *Deut. ii. 30.* we read thus, *But Sehon, King of Hesbon, would not let us pass by him; for the Lord thy God hardened his Spirit, and made his Heart obstinate, that he might deliver him into thy hand, to be utterly destroyed by thee, v. 33, 34.* Here it is observ'd, by good Commentators, that *Sehon* being naturally

turally Proud and Stubborn, and being lifted up by the Victories which he had gained over *Moab*, God gave him over to that Pride and Haughtiness, which made his Heart obstinate against the Request of *Moses*, to pass thro' his Land peaceably. And, secondly, that he thus delivered him and his People to Destruction, by the hand of *Israel*; because, by a long course of Impenitence, and by indulging to brutish, and unnatural Lusts, they had rendred themselves worthy of this Punishment. So again, *Josh. xi. 19, 20.* *There was not a City that made peace with the Children of Israel, Hebr. Hiph limah, which would have peace with them,* either by desiring it, as did the *Gibbonites*; or accepting it, upon the Offer of *Moses*, for it was of the Lord to harden their Hearts, that they should come against *Israel* in battle, that he might destroy them utterly. Where, First, It is observ'd, that the Hebrew *Lechazek*, being of the Infinitive Mood, and respecting no Persons, may be rendred thus, It was of the Lord, that they hardned their Hearts. Secondly, That God did this, in order to their utter ruin then, and then only, when the Iniquity of the *Amorites* was become full. And Thirdly, That God seems to have done this, (1st.) by that peremptory Command, which he had given for the utter Destruction of those Seven Nations, which might make them desperate. And (2dly) by giving the Men of *Ai*, tho' they were but a few, a Victory over *Israel*, which

DISC. might make them hope, that when they
 L came together with united Strength, as
 they did, *Josh. ix. 1.* they might do the like.

And lastly, Of *Pharoah* it is very observable, that it is never said, That the Lord *hardned his Heart*, till after the Plague of Boyls; at which time, he declares his resolution to destroy him, and that he only had deferr'd his Destruction to a fitter Season. And secondly, That as the Heart of *Pharoah* was hardned till then, by God's Mercy, in removing the other Plagues from him, whence it is said, *that when Pharoah saw that they were ceased, he hardned his Heart more, he, and his servants*, Chap. viii. 31, 32. So, his Heart was hardned afterwards, only by his Averseness to the Conditions of their Departure. For, (1st.) He consents to let the Men go to serve the Lord, but will not let their Little Ones go with them, Chap. x. 9, 10. Next, he consents to let their Little Ones go also, but would stay their Flocks and Herds behind, v. 24, 25. and to this he seem'd to have a fair pretence, because *Moses* had still delivered God's Petition to him thus, *Let my People go, that they may serve me.* And lastly, When it is said, that the Lord *hardned Pharoah's Heart*, to follow the *Israelites*, Chap. xiv. 8, 17. this he might do, by ordering the *Israelites* to encamp so, as to give *Pharoah* occasion to say, *they are entangled in the Land, the Wilderness hath shut them in*, v. 3. and by causing him to see the *Israelites* walk safely through the
 midst

the 9th Chapter to the Romans.

21

midst of the Sea, and to think that he might do so also. **DISC.**
I.

Thou wiltst say then to me, [if it be so as thou seemest to hint, by applying unto us the Example of an hardned Pharoah, that we are hardned for Destruction] why doth God yet find fault [with us] as Men, who, by the Hardness and Impenitenoy of our Hearts, are treasuring up Wrath against the Day of Wrath, Rom. ii. 5. and not rather execute upon us that Judgment, which, according to this Example, is unavoidable.] for who hath resisted his Will?

v. 19.

But who art thou, O Man! [representing the whole Nation of unbelieving Jews, stirred for Destruction, v. 22.] who thus repliest against God [s Proceedings against such Sinners, according to his own good pleasure; as their Forefathers did of Old, complaining, that he held them so long in that Captivity, which he had brought upon them for their Sins; as if he dealt not equally with them, in detaining them still under the hands of the Blasphemers of his Name. For doth not God suppress their Murmurings and Complaints with this Question, shall the Clay say to him that formed it, what makest thou? Isa. xlv. 9.]

20.

And again, When they had so corrupted themselves by their Idolatries, as to be like a Vessel marr'd in the Potter's hands, doth not God tell them, he had the same Power over them, as the Potter had over his Clay thus marr'd, to make it a Vessel

21.

C 3

of

DISC. of Honour or Dishonour, as it pleased him, and so challenge a Power to remake or re-fit you, to build and to plant, or to pull you down and destroy you, and that, notwithstanding any thing he had said formerly of his *planting and building you up*, that being only promised, on this condition, that you obeyed his Voice, and did not Evil in his sight, *Jer. xviii. 4. 6. 9, 10, 11.*

v. 22. To bring then my Answer home to your Case, and that of the believing *Gentiles* *what if God*, [being] *willing to shew his wrath, and make his power* [more *Illustriously*] *known*, [hath] *endured with much Long-suffering* [you refractory *Jews*, who were so long a-goe *the Vessels of* [his] *wrath, fitted for destruction*, [what reason have you to complain against him, on this account?] Is it not for the Glory of his Wisdom and Justice, to reserve the Rejectors of the *Messiah*, sent to bless them, and the Persecutors of the Christian Faith, first preached to them, to be at last cut off with so remarkable a Destruction, as shall render it visible to the World, that God's Indignation is incens'd against them for this Sin, and so shall give to *Jew and Gentile* a farther Motive to believe in *Jesus*?

v. 23. And, [what if God] *that he might make known the riches of his Glory*, [hath shewed Mercy] *on the vessels of his Mercy, whom he had before*, [by working Faith in them] *prepared unto Glory*,

Even

the 9th Chapter to the Romans. 23.

Even as whom he hath called, not of the Jews only, [the natural Seed of Abraham] but also of the Gentiles; [the Seed of Abraham by Faith.] Hath he not a just Right, to shew this Mercy to such Persons, as have submitted to the Terms on which he had promised Favour and Acceptance, and so to own them as the spiritual Seed of Abraham, and so his peculiar People?

DISC.

I.

v. 24.

Of the true Seed of the Word
Election, in St. Paul's Epistle
to the Gentiles.

DISC. II.
I have, in a late Discourse, shew'd
that the whole Jewish Church, from
out the Writings of the Old Testa-
ment, are styl'd the Elect of God, as
being chosen out of the World, to be his
Church and peculiar People: Now, as we truly argue against the Sa-
vins, who deny that Christ suffer'd in
our stead; and shed his precious Blood, to
make atonement for our Sins; that these
critical Words al'd in the New Testament
being translated from the Old Testament, it
is highly reasonable to conceive, that the
Apostles, in their Epistles, and Discourses to
the Jew upon that subject, must use them
in that sense, in which that Nation always
understood them, and not in a new sense,
they never were acquainted with. So have
we the same ground to argue in this case.

[24]

DISCOURSE II.

*Of the true Sense of the Word
Election, in St. Paul's Epistles
to the Gentiles.*

DISC.
II.

I Have, in a late Discourse, shew'd,
That the whole *Jewish Church*, thro'-
out the Writings of the Old Testa-
ment, are styl'd the Elect of God, as
being chosen out of the World, to be his
Church and peculiar People :

Now, as we truly argue against the *Socinians*, who deny that our Lord suffered in
our stead, and shed his precious Blood, to
make atonement for our Sins; that the Sa-
crificial Words used in the *New Testament*
being translated from the *Old Testament*, it
is highly reasonable to conceive, that the
Apostles in their Epistles, and Discourses to
the *Jews* upon that Subject, must use them
in that sense, in which that Nation always
understood them, and not in a new sense,
they never were acquainted with. So have
we the same ground to argue in this case.

First,

First, That the *Apostles* in their *Epistles*, and Discourses directed to the *Jews*, who had been still accustomed to this Notion of the Word, and were all styl'd the Elect, must be supposed in those Writings to use the Words of the *Old Testament*, in the sense in which they ever understood them, and consequently, that in the Seven General *Epistles* they must always bear that sense.

DISC.

II.

Secondly, The same Words in the *Gospels*, being spoken either to the *Jews* in General, or to his own Disciples, who were *Jews*, and so to them who were acquainted with that Notion of Election, and the Elect, which they had learned from the *Old Testament*, where it always signifies a Church, or People, chosen out of the World, to be his peculiar People, could understand our Saviour's Words of that alone; and therefore, if he spake to their Capacities, must only be intended by him in that sense.

It remains only that I shew, That the Words Election and Elect, in the *Epistles* directed to the Churches of the *Gentiles*, bear the same sense; and that all the places, which the Patrons of an absolute Election of a certain number of Persons, produce thence, belong only to the Election of the *Gentiles*, out of the *Heathen* World, to be, thro' Faith in Christ, receiv'd as God's Church and People, and to be Partakers of the Privileges, which formerly belonged to the *Jewish* Church. To make this evident, let it be considered,

DISC. 1st, That as there is in the *Old Testament* mention of the calling of the *Jews*, to be God's Church and People, so is there frequent mention in the *New*, of God's Purpose, to call the *Gentiles* to the same Privileges, thro' Faith in Christ. These *Gentiles*, being call'd, saith St. Paul, by the Gospel, *to be fellow-heirs, and of the same body, and partakers of his Promise*, with the believing *Jews* thro' Faith in Christ, Eph. iii. 6. Of this the Prophet *Hoseah* had foretold; whence the *Apostle* proves, That the believing *Jews* and *Gentiles*, were by Faith prepared to be vessels of Mercy, and so belonged to the Election of Grace, from these Words of that Prophet, *I will call them my People, who were not my People, and her beloved, who was not my beloved*: or, as some Copies read, *πν ἔκ ἐλεημένων ἐλεημένων*, i. e. *her receiv'd into Mercy, who had not obtained Mercy*.

Observe, 2^{dly}, That this Election of the *Gentiles* was chiefly to commence from the Rejection of the unbelieving *Jews*, from being any longer God's Church, or his peculiar People. Hence the *Apostle* saith, that their Defection was the riches of the *Gentiles*, Rom. xi. 12. and their Rejection was the Reconciliation of the [Heathen] World, v. 15. they being grafted by Faith into their Olive-Tree, and made *συναιωνοὶ* fellow-partakers of the root, and of the fatness of Olive. Not that the *Jews* were then partakers of it with them, for they were broken off. v. 16, 19. but that they were partakers of those Privi-

Privileges, which the *Jews* formerly enjoy'd. And this our Lord insinuated in all those Parables, in which he tells them, that many should come from the East, and from the West, and should sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven: But the Children of the Kingdom should be cast out into outer Darkness, Matth. viii. 11, 12. That many that were first should be last, and the last first, Matth. xix. 36. for many were called, but few chosen, or elected, Chap. xx. 16. And more plainly in those Words, I say unto you, the Kingdom of God shall be taken from you, and given to a Nation, bringing forth the Fruits of it, Chap. xxi. 41.

3dly, Observe, That this Election of the Gentiles was, as that of the *Jews*, an Election out of the World. This is the Import of the Words ἐξελεξατο υμᾶς, God hath chosen you out, spoken to the believing Gentiles, Eph. i. 4. And more fully, when he saith to the Corinthians, that ἐξελεξατο ὁ Θεός, God hath chosen out the base things of the world, and things which are despised, and things that are not, [i. e. the Gentiles, who are esteem'd base, and look'd upon as nothing by the *Jews*] to abolish things that are [i. e. to become God's Church and People, and so to cause the Jewish Church and Constitution to cease; 1 Cor. i. 28. See the Note there.

4thly, Observe, That as he saith of the Church of Ephesus, chosen out of the Gentiles, that God had chosen them in Christ, before the foundation of the world. So he saith also, that

DISC. that the Decree of Calling the Gentiles to the Obedience of Faith, was a Mystery, *ἡ ἀποκρυφία αἰώνων*, concealed from all Ages or Eternity, but now made known to all the Gentiles, Rom. xvi. 25, 26. and that it was the Mystery hid in God, *καὶ τὸν αἰῶνα*, from all Ages, Eph. iii. 9. the Mystery hid *καὶ τὸν αἰῶνα*, *ἐκ τῶν γενεῶν*, from former Ages and Generations, Col. i. 26. Moreover, as he saith of the Ephesian Gentiles, that God did, *προορίσας*, fore-appoint, or ordain them to the Adoption of Sons; the Gentiles, and Jews, being all made the Sons of God, thro' Faith in Christ Jesus, Gal. iii. 26. And again, v. 11. That they, with other Christians, were become God's Lot, or Portion [as the Jews formerly were styl'd, Deut. xxxii. 9.] *προορισθέντες κατὰ πρόθεσιν*, being fore-ordin'd, or appointed so to be, according to the purpose of God. So also doth the same Apostle lay, concerning this Mystery of Calling the Gentiles, that it was the hidden wisdom of God, in a Mystery, *ἣν προώρισεν ὁ Θεὸς ἐξ ὧν αἰῶνα*, which God had fore-ordin'd before Ages, to the Glory of us [Gentiles,] 1 Cor. ii. 7. and that this Call of the Gentiles, to be Fellow-Heirs with the Jews, was done, *κατὰ πρόθεσιν τοῦ αἰῶνος*, according to the eternal Purpose, which God had propos'd in Christ Jesus, Eph. iii. 11.

5thly, Observe, That this Election of the Heathens to be God's Church and People, thro' Faith in Christ, being then made by the Preaching of the Gospel to them, when the World lay in Wickedness, when it was
full

full of all Unrighteousness, when they were DISC-
 Children of Disobediences, and had their conver- II.
 sation in the lusts of the Flesh, Eph. ii. 1, 2, 3. 
 is therefore, properly said, to be made κατὰ
 τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, according to the
 good pleasure of his will, Eph. i. 5. 9. and ac-
 cording to the riches of his Grace, v. 7. the
 unsearchable riches of God's Grace towards the
 Gentiles, Chap. iii. 8. and the glorious riches of
 this Mystery, Col. i. 27. For hence it is
 evident, that there could be nothing in the
 unbelieving Gentiles, which could move
 God to call them to that saving Grace,
 which appeared to them by the Preaching
 of the Gospel; and so it could only pro-
 ceed from the good pleasure of his will. Hence
 also we learn, why it is styled the Election of
 Grace, to wit, because it neither was, nor
 could be, from the Consideration of any
 Works done, either by Jew or Gentile, an-
 tecedently to this Call, or to God's Pur-
 pose of Electing them to be, thro' Faith in
 Christ, his Church and People. So the
 Apostle plainly informs us in these Words,
 There is at this present time, a Remnant, accord-
 ing to the Election of Grace; and if it be of Grace,
 then is it no more of works, ἡ ἐκ τοῦ ἔργου, it
 is not yet of works, otherwise Grace, ἡ ἐκ τοῦ ἔργου
 yet Grace, Rom. xi. 5, 6. And in this Epistle,
 he speaks to the Ephesians thus, Chap. ii. 8,
 9, 10. By Grace ye are saved [i. e. are put into
 a state of Salvation; see the Note there]
 thro' Faith, and that not of your selves, it is the
 gift of God: Not of works, lest any one should
 boast.

DISC. *boast.* Where note, That this Election is only said to be of Grace, in Opposition to precedent Works, but not in Opposition to Faith, that being here made the Condition of obtaining this Grace; whence the *Apostle* saith, that *Justification*, which belongs only to the Elect, is of Faith, that it might be of Grace, Rom. iv. 16. And that this Election of the *Ephesians*, and other *Gentiles*, could not be of Works antecedent to their Faith, and Calling to Salvation by the Gospel, the *Apostle* proves by this Demonstration, That it was only by Virtue of this Call, to believe in Christ, and their Obedience to it, that they were both design'd, and prepared to do those Works of Righteousness the Gospel requir'd of them. You are not thus saved by Works, saith he, *for we are God's workmanship, created in Christ Jesus to good Works, ~~is~~ $\epsilon\pi\omicron\sigma\iota\sigma\iota\mu\epsilon\sigma\theta\epsilon\iota$, to which he hath prepared us [by Faith] that [being thus prepared] we might walk in them;* which Argument, as it excludes good Works performed before Faith in Christ, so doth it as effectually establish those, which are afterwards to be performed by all *Christians*, by Virtue of this new Creation; or this Regeneration, and the renewing of the Holy Ghost, Tit. iii. 5, 8. Hence, saith the *Apostle*, this saving Grace hath appeared unto all Men, instructing them, that denying Ungodliness and worldly Lusts, they should live righteously, and Godly, and soberly in this present world. And thus were the *Ephesians* elected in Christ, before the

of the Word Election.

31

DISC.

II.

the foundation of the world, that they might be holy and unblameable before him in love, Eph. i. 4. Thus were the Thessalonians chosen *αὐχῆς* from the beginning [of the Gospel,] thro' sanctification of the Spirit, and belief of the Truth. And that this is the true Notion of *αὐχῆς*, we learn from the like use of it, Luke i. 2. Job. xv. 27. xvi. 4. 1 Job. i. 1. ii. 7, 13, 14, 24. iii. 8, 11. 2 Ep. 5. 6. and in this sense are Men Elected, according to the fore-knowledge of God, thro' Sanctification of the Spirit to Obedience. And this being the great Design of this Election, to engage all Christians, to add to their Faith Virtue, Knowledge, Godliness, Temperance, Patience, brotherly Kindness, Charity, that they might not be barren nor unfruitful in the Knowledge of Christ, and to live Soberly, Righteously, and Godly in this present World, that they may comfortably expect the blessed Hope, and Glorious Appearance of our Lord and Saviour Jesus Christ, Tit. ii. 12. 13, Hence we may understand, in what sense, the Apostle Peter doth exhort the Brethren, to give all diligence, to make their Calling and Election sure [by good Works, as the Fathers generally cite that Text, and as the following Words, if you do these things, require; see the Note there.] For these Words cannot be an Exhortation, to make their Calling and Election sure to their own selves, 1st, Because St. Peter speaks to them, who had obtained like precious Faith with the Apostles, which, according to the Doctrine of those Men, who hold it impossible for them who had

DISC. had once true justifying Faith, to fall from
 II. it, must be made sure to them by Virtue of
 W that Faith. (2dly,) Because he speaks of
 them, who had been made *partakers of a*
Divine Nature, having escaped the pollutions
which were in the World, thro' Lust, v. 1. 4.
 (3dly,) Because he plainly speaks of making
 it sure, with respect to the Issue of it; viz.
 as to their not falling from Grace; for if you
 do these things, saith he, *ye shall never fall;*
 that is, shall never finally miscarry, or fail
 of an Entrance into the Kingdom of our Lord and
 Saviour. (4thly,) Because they were sure
 already, that they were called to the Faith,
 and also that they were elected; because the
 Gospel was already come unto them, not in word
 only, but in Power, which is the very Argu-
 ment, by which the Apostle saith to his *Thes-*
salonians, he knew their Election of God, 1 Thes.
i. 4.

Now, from these Observations, it is
 evident,

1st, That the Election, mentioned *Ephes-*
ians the 1st. is only that of the Gentiles to be
 the Church, and People of God, as the
Jews were before; not only, from the
 plain Argument of the things spoken there,
 with this Election, but also, from the 9th
 Verse, where the Apostle tells them how he
 had done that, viz. by making known to them
 the mystery of his will, according to his good
 pleasure, which he had purposed in himself. This
 Mystery being, saith the same Apostle, Ch.
 iii. 5, 6. that the Gentiles should be fellow-heirs
 with

of the Word Election.

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the believing Jews, and of the same Body, and partakers of the same Promise with them: See also, v. 9, 11. DISC. II.

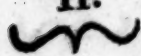
2dly, When the Apostle speaks to the Colossians, of his Sufferings for the Elects sake, Chap. i. 24. he speaks there, as the Apostle of the Gentiles, concerning the Mystery of calling them to the Faith, and making known the riches of this glorious Mystery among the Gentiles, v. 25, 26. and therefore of them only. Declaring also, that it was only a conditional Election, by saying, and you [Gentiles] who were sometimes alienated, [from] and Enemies in their minds [to God] by wicked works, yet now hath he reconciled, in the body of his flesh thro' death, to present you [to God] holy, and unblameable, and unreprouable in his sight, if you continue in the Faith grounded, and settled, and be not moved away from the hope of the Gospel. Which Words contain an evident Supposition that they might do so, notwithstanding their present Reconciliation to God, thro' the Death of Christ. In this sense therefore he exhorts them, as the Elect of God, to put on bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, Chap. iii. 12. v. 21, 22, 23.

3dly, When he saith to the Church of Thessalonica, gathered out of the unbelieving Gentiles, I know your Election of God: for our Gospel came to you, not in Word only, but in Power, &c. this being no indication of an absolute Election of the whole Body of them to Salvation; but only, that they Chap. i. 7.

D

were

DISC. were become the Church of God, as they
II. are styled in the Front of both *Epistles*, thro'

 Faith in Christ: Is it not hence evident, that he speaks only of that Election, of which their embracing the Word preached, had given them a certain Knowledge, and not of that, of which he could have no such Knowledge, without a special Revelation? When he adds in his 2d *Epistle*, Chap. iii. 13. *that God had chosen them ἀπὸ τοῦ ἀρχαίου from the beginning* of the Gospel-Revelation to the *Gentiles*, (which Import of these Words hath been established already) this is a Demonstration, that the *Apostle* speaketh there, not of their absolute Election from all Eternity, but only of the temporal Election of them, to be his Church and People, thro' the Faith preached to them, and believed by them.

4thly, Whereas the same *Apostle* saith, 2 *Tim.* ii. 10. *I suffer all things for the sake of the Elect*, and styles himself an *Apostle according to the Faith of God's Elect*, *Tit.* i. 1. I freely do confess, I find no certain Character, to determine the sense of the Word in these two places; but yet I think it reasonable to conceive, he should here use the Word, as he had used it formerly thro'out the rest of his *Epistles*. Moreover, it may deserve to be considered, that in the first place, he saith, *I suffer all things for the Elect, that they also may obtain Salvation thro' Jesus Christ, with Eternal Life*. Now, if you understand this of an absolute, unfrustrable Election

Election of so many individual Persons to DISC.
this Salvation, it is not easy to conceive, II.
why the *Apostle* should suffer so much, that
they might obtain that Salvation, which
the Decree of God had from all Eternity
infallibly ordained them to obtain. And
lastly, as for those Words, *Rev. xvii. 14.*
They that are with the Lamb, are called Elected,
Faithful; it is not certain, whether St. *John*
speaks of the Living or the Dead; these
last being said to be *with him*, *Rev. xiv. 1.*
and to follow him *whithersoever he goes*, *v. 4.*
but if he speaks of the Living, they may be
those, who being called to the Faith, em-
braced it, and so became ἐκκλησία ἐν Κυρίῳ
Ἰησοῦ Χριστῷ, a Church thro' Faith in our Lord *Jesus*
Christ, *1 Thess. i. 1.* and persevering in that
Faith, from which others had Apostatized,
to Worship the Beast, were faithful to
Christ: If the Exposition of these three pla-
ces cannot be contradicted, it remains, that
there is not one place in the whole *New*
Testament, which speaks of an absolute E-
lection of any number of Persons from Eter-
nity to Salvation.

To conclude: The Patrons of this Do-
ctrine, styled *Sublapsarians*, all say, that this
Decree of Election was out of the lapsed
Mass of *Adam*. Now the Holy *Scripture*
speaks frequently of an Election of the
Jews, from and before all other Nations,
and of an Election of the *Gentiles*, thro'
Faith, out of that part of the World which
continued Heathens; but tho' it once makes

DISC. a comparison, betwixt the Dammage all
II. Men sustain'd by the fall of *Adam*, and the
 Benefits obtained by Believers thro' the
 Death of *Christ*; yet, neither in the *Old*,
 nor in the *New Testament*, is there one
 Word, either expressly mentioning, or inti-
 mating any Election of Persons out of this
 lapsed Mass, or leaving others inevitably
 to perish in it; which surely gives just rea-
 son to us to suspect, that neither such an
 Election, or Reprobation ever was inten-
 ded by any thing contained in the Holy
 Scriptures.

DIS.

DISCOURSE III.

*Demonstrating the Falshood of these
two Assertions of Dr. John Ed-
wards,*

I. *That God's Fore-knowledge depends
on his Decrees.*

II. *That God did from all Eternity,
decree the Commission of all the Sins in
the World.*

THE Dr. in his Discourse of E-
lection and Reprobation, hath
Espous'd two Opinions of Dr.
Twiss, and Mr. *Rutherford*, which
have been in every Branch of them, and
every Plea for them transcribed by him,
fully confuted by Mr. *Baxter*, *Strangius*, and
Dr. *Stearne*, and censured by them, I think
very justly, as *blasphemous Doctrines*, and de-
structive of all Religion. The first of them is
this,

First, That God's Fore-knowledge de-
pends on his Decrees, and he knew all Fu-
turities,

DISC. turities, because he had appointed either to
 III. effect, or to permit them. *For God, saith*
 he, *did not decree things, because he fore-knew*
them, but he fore-knew them, because he decreed
them. I have sufficiently confuted this As-
 sertion in the Sixth Discourse, p. 492. To
 what I have there said, I add,

1st, From this Doctrine it clearly fol-
 lows, that God hath decreed, that no Man
 shall do either more Good, or less Evil
 than he doth; because it is impossible he
 should do either more Good, or less Evil,
 than God knows he will do. Yea, from
 the same Doctrine it follows, that no Man
 can will, or desire to do any more Good,
 or to do it better than he doth; or that a-
 ny Man should Will to do any less Evil,
 or to do it with less Aggravations than he
 doth; and so all Mens Sins, and all the Ag-
 gravations of them must be necessary, on
 the account of God's Decrees concerning
 the doing, or omitting, what they ought
 not to do, or omit, and also must be done,
 as his Decrees are formed, *according to the*
counsel of his Will. And then to God's Enqui-
 ry, *why will ye Dye?* Ezek. xviii. 15. *Why do*
my People provoke me to anger with their Graven
Images? The proper answer must be this,
 because thou Lord knowest, and therefore
 has decreed it should be so. And to God's
 question to *Pharoah*, Exod. x. iii. *How long*
wilt thou refuse to let my People Go? and to all
 other questions, of like nature, dispersed
 thro'

Dr. John Edwards *Demonstrated.* 39

thro' the *Scripture*, the proper Answer is, O DISC.
Lord, thou knowest, and therefore hast decreed how long. If it be here said, God knows that they will do the Evil freely, which they do, and so may justly punish them for doing of it, this Doctrine suggests this reply, God therefore knows this, because by his Decree he hath made it necessary, that they should do it Freely, *i. e.* he hath made it necessary, that they should Will to do it. In a Word, Is it not as ridiculous, to say God hath decreed that a Man should Will to do what he doth with his Will, as to say, God hath decreed that Man should understand with his Understanding what he understands?

2dly, That God fore-knows the *Futurition*, or *Non-Futurition* of all human Actions, is acknowledged by all, who own his Prescience of all future Contingencies; but that he hath not decreed their Futurition or Non-Futurition, by a Decree immediately terminated upon those Actions, is evident, because such a Decree doth plainly destroy the Liberty of those Actions: For if God hath decreed, that a Man shall do such a particular Act, he cannot avoid the doing it; for, saith the *Dr. the Decree of God makes the Act necessarily future*; and if God hath decreed, that a Man shall not do this or that Act, he cannot possibly do it; he therefore cannot exercise his Liberty in either case: Now a Liberty, which cannot be exercis'd, and over which Man hath no Dominion, is

P. 125.

DISC. as none at all. Hence the Actions of Children and Mad Men, tho' they Will to do them, are not imputable to them, because they have no Dominion over that Will. If then, after such a Decree, a Man hath no Dominion over his Will, to act or not to act, why should his acting or not acting be imputable to him, for Reward or Punishment? The Strength of this Argument is confirm'd by Discourse the 4th.

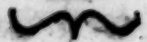
III.  3dly, God knows not only what is Future, and will be, but also what is possible, and may be, tho' it will never be; therefore he knows what he hath not decreed, v. g. He knew that if *David* stayed in *Keilah*, the Inhabitants of that City would have delivered him up to *Saul*, 1 *Sam.* xxiii. 12. And he knew also that *David* would not stay in *Keilah*. He knew, that if *Zedekiah* would have gone out to the Princes of the King of *Babylon*, the City of *Jerusalem* should not have been burnt with Fire, *Jer.* xxxviii. 17. and yet he knew that *Zedekiah* would not Go out to them, and the City would be burnt with Fire. He knew that if those Miracles had been done in *Tyre* and *Sidon*, which were done by Christ in *Chorazin* and *Bethsaida*, they would have repented in Sackcloth and Ashes, *Matth.* xi. 21. and also knew that those Miracles would not be done in *Tyre* and *Sidon*. The first, in these three cases, he must know, because he had foretold them. The second he must know, because they never came to pass, and so he never

Dr. John Edwards Demonstrated. 41

never had decreed the first of these three things ; for it is ridiculous, and repugnant to Divine Wisdom, to decree that on condition shall be future, which he knows never will be future, and so, according to this Assertion, must have decreed before it never should be Future ; this being a decree to this effect, I Will this shall be done upon a Condition, which I will shall never come to pass. To say then, God knew that *David* would flee from *Keilab*, because he had decreed he should do so, and yet that God decreed, that if *David* remained in *Keilab*, the *Kelites* should deliver him up, is, in effect, to make him say thus, If I Will, that *David* shall do what I will and Decree he shall not do, the *Kelites* shall deliver him up to *Saul*; and so in the two other Instances. In a word, upon supposition that all things happen by the Decree of God, he never could have made a conditional Decree about those things, which he both knew and had Decreed never should happen: For, where both the Thing decreed, and the Condition, depend on the sole Will of the Decreeer, the Decree is not conditional but absolute, for the Condition is the Medium for obtaining the End ; when then the End and Means depend wholly on the Will of the same Person, as in the case of the divine Decrees is here supposed, he that Wills the End must also Will the Means, by which that End is to be accomplished ; and he that Wills not the

DISC.

III.



DISC. the Means, Wills not the End to be accom-

III. plished by them. And to say he Wills the
 ~~~~~ End conditionally, is only to say, he Wills  
 the End if he Wills it. And tho' the thing  
 decreed, be decreed to be done, or not  
 done, by the Will of another; yet if that  
 Decree extends to the efficacious moving  
 of another to Will that which shall produce  
 the End, the Decree is absolute, it being  
 in effect this, I Will, that such a thing  
 shall be done by such means. If the Decree  
 that such a thing shall not be done, include  
 also a Decree of not affording the means  
 by which alone it can be done, it is also  
 absolute, and, in effect, is only this, I De-  
 cree that such a thing shall not be done;  
 So that, according to this Doctrine, there  
 can be no such thing as a conditional De-  
 cree of God in either of these cases. The  
 Doctor therefore is evidently out, when he  
 maketh the first part of his Decree of Re-  
 probation, viz. *That Judas shall be damned,*  
 Absolute; but the 2<sup>d</sup>, that he shall be dam-  
 ned for Sin, i. e. for not avoiding that,  
 which his Decree of not giving him the aid  
 necessary to that end, hath made impossible  
 to be avoided by him, Conditional; for  
 the Decree *de non dando auxilium ad peccatum*  
*vitandum necessarium*, being one part of the  
 Decree of Reprobation, and that being ab-  
 solute, the whole Decree must be so, and,  
 in effect, be only this, I Will that *Judas*  
 shall be damn'd: For, as he who saith,  
 you shall not have my Daughter unless you  
 touch

# Dr. John Edwards Demonstrated. 43

touch the Moon with your Finger, absolutely resolves he shall not have her; so he who saith, such a one shall not escape Damnation, without abstaining from that which my Decree makes it impossible for him to avoid, absolutely Decrees he shall not avoid Damnation, and as absolutely decrees he shall Sin, as that he shall be Damned.

When he says again, That the Decree of Election is unconditional, but *Salvation and Eternal Life is decreed upon Conditions, and certain Qualifications requisite in him that is to be Saved*: Seeing, he adds, *That these Conditions of Salvation are compriz'd in the Decrees of Election, and are part of it*; and also, *that these Conditions and Means are Decreed absolutely*, this again makes the whole Decree absolute: For, as he who decrees I shall be Rich, by receiving from him so much Money, and so much Land, as will make me Rich, absolutely decrees I shall be Rich; so he, who absolutely decrees to produce in me those Conditions, which will unfrustrably procure my Salvation, absolutely decrees my Salvation.

His 2<sup>d</sup> Assertion is this, *That God did from all Eternity decree the Commission of all the Sins of the World, because his permissive Will is his True and Real Will. And, so that whatsoever Judas did in the Betraying of the Blessed Jesus, was determined and fixed in the Eternal Decrees; and that this Pre-determination might take effect, God decreed to suffer the Jews to do what-*

DISC.  
III.

P. 95.

P. 104.

807.



**DISC.** *whatsoever they would with Christ.* Now this

**III.** *permissive Will, being a true and real Will, God*

*must Will and Decree the Jews should do*  
*P. 108.* *whatsoever they did with Christ. He adds,*

*109.* *that whatever Outrages and Barbarities were*  
*committed, either by the Jews or Gentiles, by*  
*the Magistrates or People, against our Blessed*  
*Lord and Saviour whilst he was on Earth, were*  
*all determined to be done. And lastly, this Per-*

*mission, saith he, extends to the most flagitious*  
*Acts of the Wicked; for God hath decreed from*  
*Eternity to withhold his Grace, and good Spirit*  
*from these for ever. Elsewhere he saith, God*  
*doth not Will Sin directly, that is, as it is vici-*  
*ous or evil, but only as it may tend to some Good,*

*III.* *and if we thus consider sinful Actions, there is no*  
*doubt, saith he, of their being determined from*  
*P. 106.* *all Eternity. Now, seeing all sinful Actions*

*must be committed by those very individual*  
*Persons, whose Sins they are, this Decree*  
*from Eternity must be a Decree, that all*  
*these individual Persons, shall in time, com-*  
*mit all the Evil they do or can do. And*  
*2dly, That when they have sinned according*  
*to this Decree, he will bring Good out of*  
*their Sin; that is, he will certainly damp*  
*them for it, as a Manifestation of his Justice;*  
*for that is the only Good he designs to bring*  
*ou of the Sin of Reprobates.*

*Now, This Opinion, saith Mr. Baxter,*  
*seems to me, to leave very little or no*  
*place for the Christian Religion; it ma-*  
*keteth the Scripture false, which speaketh*  
*so much of God's hatred and unwilling-*  
*ness*

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ness of Sin. 2. It maketh Sin so little odious, as being a Divine Off-spring, as tends to lessen Mens hatred of it. 3. It obstructs all our godly Sorrow, our Repenting of, or the Use of any means against Sin." He might have added, that it renders it impossible for wicked Men ever to hate, or to avoid one Sin, or to have any godly Sorrow, or Repentance for it; *God having decreed, saith he, to withhold his grace, and holy Spirit from them for ever.* 4. "It will hardly let Men believe, that Christ came into the World to save Men from their Sins, or to destroy the Works of the Devil: Or, 5thly, That there is any Hell; or, that God will damn Men for ever for that, which they did upon his Prevolition, or Predetermination unavoidably." 6thly, It seemeth to give *Satan's* Description unto God, and more, for Satan can but tempt us to Sin, but they make God absolutely to Will that it be, and Physically to Predetermine us to it. In fine, he chargeth it with Blasphemy, "for charging God to be much more the cause of all forbidden acts of Wickedness than Men or Devils are, and then Damning them for it; and for putting God into the shape of the Devil, and Pairing him odious to human nature, that Men may not love him." And all this, and much more, would be as easily prov'd as said, had we not to deal with Adversaries, who can hardly be charg'd with worse Absurdities, than their own

DISC.

III.

P. 112.

DISC. own Assertions do, at first view, present  
 III. to the Judicious Reader; as will be evident,  
 if we here consider, that it is here Dogmatically asserted, That God Decrees not only to permit Sin, by not laying his restraining Power on the Sinner, but by such a Permission, *as includes a true and real Will*, that he hath Decreed, the very Act he hath forbidden under the severest Penalties, should be done by those very Men he so severely hath forbid to do it, and is resolved to punish with everlasting Destruction for doing it. And lastly, That what he hath thus Decreed may unfrustrably come to pass, he also hath Decreed, to withhold from them that Assistance, without which 'tis impossible for them to avoid the Commission of that Sin, for which they shall tably be Damn'd.

Now, (1st,) This Doctrine is confuted by those Scriptures, which say, *his People did that evil, which never came into his mind or heart.* So Jer. xxxii. 35. *They have built the high places of Baal, which are in the valley of the son of Hinnon, to cause their sons and daughters to pass through the fire to Moloch, which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin.* The like Words are found in Chap. vii. 31. Chap. xix. 5. and the plain Import of them is this, That he was so far from being willing they should be done by them, that they were abominable to him, when done by them. Now, is it possible,



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sible, that those very Actions, which God DISC.  
had from Eternity Decreed to be done by them, and which his Counsel had appointed unfrustrably to be done by these Persons, should be the very Actions which never came into his mind? HL.

2dly, *Thou art*, saith the Psalmist, a God, lo chaphetz, *ὁ θεὸς ἀνομιῶν*, non volens iniquitatem, *not willing iniquity*. Where it is observ'd by a Professor of the Hebrew Tongue, that *Chapbatz* signifies chiefly to Will, and therefore is, above sixty times, render'd *δύω* and *βούλομαι*, and but twice *ἀγαπάω*; but *Abal* signifies to Love and Affect, and so is by the Septuagint generally render'd *ἀγαπάω* and *φίλω*. In the Prophet *Isaiah* God twice complains, *That his People did evil before his eyes, and chose the things which he would not have done*, *Isaiah* lxxv. 12. lxxvi. 4. *He hateth all the workers of iniquity*, saith the Psalmist, *He loveth righteousness, and hateth wickedness; the wicked, and him that loveth violence, his soul hateth*, *Pf.* xi. 5. xlv. 7. And when the *Jews* fell off from him, to serve and burn Incense to the Idols of the *Heathens*, he sent unto them his Prophets, saying, *Ab do not this abominable thing which I hate*, *Jer.* xlv. 34. And it is very frequently declared in the Scripture, That such and such things done by his People, were an abomination to the Lord. Now these Sayings are as contrary to a Decree and Will of God, that all these evil Actions should be done by them, as is Light to Darkness. For,

1st. Seeing

**DISC.** 1<sup>st</sup>. Seeing the Decree and Counsel of  
 [III.] God's Will, according to the Dr. are the  
 same thing, whatsoever he Decrees to be  
 done, he Wills to be done, yea, he more  
 effectually Wills to be done, or left undone,  
 than what he in time commands to be  
 done, or not done, and so from Eternity  
 willed to command: For his Commands  
 are daily frustrated by Mens Disobedience,  
 but his Decrees render the Event necessary,  
 and therefore never can be frustrable. And  
 yet what he commands any Man to do, or  
 leave undone, he Wills to be done, or left  
 undone by him; and so he must Will that  
 Man should do, and yet should not do the  
 same individual Action at the same time, on-  
 ly with these unhappy Differences, 1<sup>st</sup>,  
 That God's Will commanding us to do what  
 he hath Decreed we never shall do, or not  
 to do, what he hath Decreed we inevitably  
 shall do, is a Will that always must be  
 frustrated, whereas his Will, that we should  
 do those Sins of Commission or Omission,  
 which he hath Decreed we shall do, is his  
 unfrustrable Will. 2<sup>dly</sup>, His Will, or De-  
 cree from Eternity, is his antecedent Will,  
 that such a good Action should not be done,  
 be it by *Judas*, or any other Reprobate,  
 and that such an evil Action should not be  
 omitted by him; his Will of Precept is his  
 subsequent Will, declaring He would that  
*Judas*, or any other Reprobate, should do  
 or omit, what his Decree hath made it an-  
 tedently impossible for them to do or  
 omit.

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omit. Now if this Will of Precept be to DISC.  
this Effect, this I would have done, this III.  
left undone ; and this Precept concerns as  
well Reprobates as the Elect, it so evidently  
shews two contrary Wills in God, that 'tis  
impossible to avoid the Inference, if this be  
not the Import of them to those Repro-  
bates, they cannot sin by Violation of  
them, and so cannot deserve punishment  
upon that account.

2dly, Hence it follows, That God wills  
Evil to be done by all that do it, more ef-  
fectually, than either wicked Men or Wo-  
men, or all the Devils in Hell can do, since  
they can only tempt and allure, perswade  
and excite us to do the Physical Act, they  
would have done, and from the doing of  
which, the Sin immediately and inevitably  
results, but cannot lay upon us a necessity  
to do that Act ; whereas the Decree and  
Counsel of God's Will, That such an Evil  
Action, or such a Physical Action, from  
which Iniquity inevitably and immediately  
results, should be done, leaves all Men un-  
der a necessity of doing that very Evil,  
which he hath decreed to be done.

This, I confess, in the Dr's Account, is  
no Absurdity : For, saith he, *It is not the*  
*Necessity of Sinning, that maketh God the Author*  
*of it ; but it is the personal Acting of it, that*  
*gives the Denomination to the Author of it, and*  
*that is not God but Man ; the Man acts freely,*  
*as it is an act of his own, and from his Will ;*  
*and thence it is, that he is the Author of the Sin*  
E *commit-*

P. 125.



DISC. committed, but God only determines, that such a  
 III. Sin shall be in the World.

~~~~~ Reply. Seeing whatever Sin is in the World, must be done by such a particular Man, and be his personal Action, that Decree, which makes the evil Action necessary to be done by that particular Person, must be in a moral sense the Author of it, from whomsoever the Action physically proceeds; for, seeing what I do, I must will to do, that, which necessitates the Action, must also necessitate my Will to do it. And seeing Men contract the Guilt of anothers Action, by perswading and exciting him to do it, 'tis sure unreasonable to say, that he who lays a necessity on him to do it, should not also make it his Action: For, when we say, That such a Doctrine makes God the Author of Sin, we do not mean, that it makes God a Sinner, or one that contracts Guilt, but only that it makes him the chief Cause of that Action, which in Man is Sin; and this Charge supposeth a personal Action done by Man, but done so only, that *actus agit*, i. e. he doth it so, as being caused by God to do it; and surely he who makes it necessary, that the Act should be done by Man, causeth it to be done by him. In a word, either without this Decree of God, the Man would lie under a necessity of doing the sinful Action, or he would not; if he would, without it, lie under this Necessity, the Decree is needless and superfluous; if he would not, then

is the Decree the cause that it is necessary to be done by him. 2dly, Whereas the Dr. saith, *the Man acts freely, as it is an Act of his own, and from his Will*, this is only to say, that Man sins with his Will, as he must do, if he sin at all, and that he doth not against his Will, will to do Evil, or will, and not will Evil at the same time. But notwithstanding, if the Decree of God necessitates the Man to be willing to sin, it causeth him to sin, tho' willingly, and so the Sin proceeds from God, as the first Cause, premoving him to do it, and from Man caused to will, and do it by God. I have more fully confuted this Doctrine in my fourth Discourse, and shew'd it to be pure *Hobbism*; but this, saith the Dr. is no Disparagement to it, p. 273.

Argument 3. Thirdly, If God wills all the Sin be done, that is done in the World, we must not only by our Lord, be taught to pray that we may sin, but also that it is good to sin; for Christ hath taught us to pray, That his Father's Will *might be done by us on Earth*, and with great reason; for the Will of God is always good, and therefore always meet to be done, and by doing it, we do his Pleasure, and so it must be also fit, that we should pray it may be done: If then every sinful Act we do, is done according to the *Counsel of his Will*, and his Predetermination, that it should be done by us, we may lawfully pray, and therefore

E 2

will,

DISC. will that we may do it; and seeing, if we may

III. lawfully will to do a thing, we may lawfully do all that is necessary, on our parts, to fulfil that Will, if that Will be, that the sinful Act should be done by us, we may lawfully will the doing of it, and so may lawfully will the sin. Again, We ought to pray that we may not Sin, and that we may be preserv'd from all Evil, and also that others may be preserved from it; this being one of the Petitions, we daily put up to God, in the Lord's Prayer, for our selves and others. Therefore, according to this Doctrine, we ought to pray, That the Will of God may not be done, tho' we know beforehand, that God hath determined each sinful Act in particular, that is, or shall be to be done.

Argument 4. Fourthly, According to this Doctrine, we must both obey, and transgress the Will of God, by the same sinful Action; transgress it, because Sin, in the formal Nature of it, is a Transgression of his holy Will; obey it, because it is the Doing of his Will. Again, God, by forbidding Sin, lays an Obligation on us not to do it, and therefore we ought not to do it; God therefore wills that we ought not to do it; but yet he wills that we do what he decrees we shall do, and so must will that we should do what he wills we ought not to do.

Argu-

Argument 5. What God may decree *de futuro*, he may reveal to any of his Creatures that he hath decreed, and so he might have revealed to *Adam*, that he should sin by Eating the Forbidden Fruit: And then, if *Adam* willed thus to sin, he had not sinned, because he willed that only, which he knew the Counsel of God's Will had decreed he should will; if he would not have sinned he had sinned, for he then must know, it was God's Will that he should sin. Now sure it is absurd to say, that *Adam* had sinned, by being unwilling to sin, and that by being willing to sin, he had sinned. Again, Either this Decree made known to *Adam*, might have pleased him, or not; if it had pleased him, he must have sinned before his Eating the Forbidden Fruit; for the Decree, that he should sin, could not have pleased him, without his being pleased with the Sin decreed; if it had not pleased him, he had Sinned also; for he is wicked, that is displeased with the good Will of God made known to him.

In a word, The Discourse of the Freedom of the Will of Man, not only from Co-action but Necessity, fundamentally overthrows this Opinion. And the Discourse, that God allows means sufficient to avoid that Sin, for which he will condemn Men, does it by an immediate consequence, since what I have sufficient means to avoid, I may avoid; and what I may avoid I cannot lie under a necessity to do.

DISC. It remains, that I consider how the Dr.
 III. endeavours to evade the strength of these
 Arguments. And then, that I proceed to
 Answer the Arguments he hath produced,
 to confirm these two Assertions.

First, He thinks it a plain Resolution of these
 P. 103. *Difficulties, to say, that God wills the Being of*
Sin, or that Sin shall be; but he wills not Sin so,
as to approve of it in its own Nature.

Answer 1. God surely must approve of
that, which fulfils the Counsel of his Will; if
therefore Sin be the Fulfilling of his Will,
he must will it with a Will of Approbati-
on: Moreover, an Action is formally plea-
sing to God, and consequently is approv'd
by him, as it is a doing of his Will, whence
they, who do so, are said to do his pleasure, to
please God, and to walk before him in all well-
pleasing. They then who make Sin, i.e. the Vi-
olation of his Law by any Man, to be the do-
ing of that, which the Counsel of his Will
had before determined to be done by him,
must make that also to be doing what is plea-
sing to him, and approved by him; and to
say, he wills Sin for other ends than Man, is
not to say he wills it less, but only that he
wills it from another Motive than Man doth.

2dly, God, saith the Dr. doth not absolutely
 ibid. *and simply will any Sin, as it is barely an evil*
Action; but he wills and concurs to the Action,
as it is a meer Physical Action.

Ans.

Answer. The Dr. owns, that he concurs to Sins of Omission, which are only the not doing an Action which ought to be done, and that by *withholding that aid, which is absolutely necessary to the doing it*, and so by making that Sin of Omission necessary. 2^{dly}, He that concurs to the Commission of a forbidden Act, as it is Physical, concurs to the Commission of the Sin, which doth immediately and necessarily result from the doing that forbidden Action. And 3^{dly}, He that says, God doth not will Sin *barely*, as it is an evil Action, owns that he wills it as an evil Action, tho' not on that account alone. And lastly, to say he doth not will Sin, as it is an evil Action, is only to say, he doth not will, *malum sub ratione mali*, that is, he doth not will it so as no Man doth, or can will it; for whatsoever is appetible being only *sub ratione boni*, to will Evil as Evil, is to will that *sub ratione mali*, which only can be willed *sub ratione boni*.

3^{dly}, God, saith the Dr. *wills Sin, as it is ordered by his overruling Providence and Wisdom to good Ends; and thus, tho' Sin be not good, yet that there should be Sin is good, yea, necessary.*

Answer. 1. This I absolutely deny, asserting, That God only wills, that when Man sins, he will, by his own good Providence, order his Sin to some good Ends; and that

DISC. he doth not will that Man should sin, that
 III. he may do so. 2dly, To say that it is good
 ~~~~~ that there should be Sin, is, in Effect, to  
 say, It is evil to forbid that Sin should be,  
 altho' it cannot be, if it be not forbidden;  
 for Sin is the Transgression of a Law, for-  
 bidding it; and to forbid that should be,  
 which is Good, is Evil. He adds,

*That Evil should be in the World, is useful,  
 and therefore God can will it as such; he wills  
 it, because it is conducive to God's Glory, and to  
 the Welfare of Mankind: It conduceth to God's  
 P. 112. Glory, because the Glory of Divine Mercy, Ju-  
 stice, and Wisdom, is display'd in this Permission,  
 i. e. this true and real Willing of it.*

*Answer.* This only is to say, That God  
 hath a Design and End in willing Sin,  
 which Man hath not; Man willing it out  
 of Love to Sin or Enmity to God; whereas  
 God wills it for the Manifestation of the  
 Glory of his Attributes, but doth not say,  
 or prove, that God wills not Sin as really  
 and truly as Man doth. Moreover, this  
 Love of Sin, or Enmity to God, is but one  
 of their Sins, which, they say, God both  
 wills, and determines to be done. 2dly,  
 Then should Man sin for the same Ends,  
 for which God wills his Sin, viz. That the  
 Glory of God might be manifested in the  
 Pardon or Punishment of Sin: He would  
 will to sin only, as it is good and useful that  
 his Sin should be done. But because, the  
 Dr.

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Dr. triumphs in this vain Imagination, I DISC.  
will shew, III.

I. That God doth not manifest the Glory of these Attributes by willing Sin, and determining that it shall be done by Man; nor is it necessary, that he should thus will it, in order to all or any of these Ends. And

II. That this Assertion, *That God wills and decrees Sin for the Manifestation of those Attributes*, doth manifestly tend to vilify and depreciate the Glory of God's Justice, Holiness and Wisdom, his Goodness, and his Mercy.

And first, I say, God doth not manifest the Glory of these Attributes, by willing Sin, and decreeing that it shall be done by Men: Nor is it necessary, that he should thus will it, in order to all, or any of these Ends: For,

1<sup>st</sup>, It is not Sin, but the Punishment of it which tends to the Manifestation of God's Justice. It is not Sin, but the Pardon of it, when done, or the Prevention of it, when not done, which tends to the Manifestation of his Goodness and Mercy. It is not Sin, but the way of procuring the Pardon of it, by which God glorifies his Wisdom.

If it be said, That the Sin of Man is at least *conditio sine qua non* of the Manifestation of these Attributes, I deny that also, and make this evident. 1<sup>st</sup>, Because God manifested

**DISC.** manifested his Justice even to Men, by the  
**III.** Punishment of fall'n Angels, revealed to  
 them. He doth it also, by declaring in  
 his Word of Truth, That he will deal with  
 all Men according to their Works. He  
 manifests his Goodness by every act of  
 Bounty and Kindness, and every Act of his  
 good Providence, and manifested it also,  
 by confirming the good Angels in their  
 happy State. He also manifests both his  
 Goodness and Mercy, as well in preven-  
 ting the Sin and Misery of Man, as in re-  
 moving the Effects of them; for tho' Mer-  
 cy relate to Misery, it is as well to possible  
 Misery prevented, as to existent Misery  
 removed. Lastly, He manifested his Wis-  
 dom in the Creation of the World, and  
 doth it daily, in all the Dispensations of  
 his Providence relating to the Good of  
 Man and Beasts; for *all his works are done in*  
*Wisdom.* He also could have manifested his  
 Goodness in the Prevention of the Sin of  
*Adam* and his Posterity, from all the Mi-  
 series it brought upon them. Whence it is  
 evident, That it is not necessary, that God  
 should manifest the Glory of all these At-  
 tributes, in all the ways in which he can  
 manifest them, and therefore not in the  
 willing of Sin, that he might manifest  
 them.

In fine, The Glory of these Attributes,  
 might, more agreeably to Divine Purity,  
 have been manifested, by leaving Man to  
 the Liberty of a free Agent in a State of  
 Tryal,



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Tryal, than by Willing and Predeter- DISC.  
mining the Sin of Man in order to that III.  
End, or by a bare Permission, that is, *non*  
*impeditio* of Sin, without any positive Wil-  
ling or Decreeing, which made the evil  
Action necessary to be done. I confess,  
the Dr. expressly says, that God's Permission  
of Sin, and his Decreeing and Willing of  
Sin are the same; and this he attempts to  
prove by this Argument,

*That Permission is an Act of his Will; for it  
must be either an Act of his Will, or an Act a-  
gainst his Will, there being no Medium betwixt  
these: They will not say, that it is against his  
Will, for one Act of God cannot be against ano-  
ther; therefore they must say 'tis an Act of his  
Will. Now to this miserable Stuff, weak  
in every part,*

I Answer, 1<sup>st</sup>, That this Permission is  
not an Act of God's Will, terminated upon  
Sin, but upon himself, or upon his Power,  
or a Will not to exert his Power, to re-  
strain the doing of it by others; and so it  
cannot signify his Will, and much less his  
Decree, that the Sin be done by others;  
but only his Will, not to restrain the Man  
from doing it: Should one advise with the  
Dr. whether he should do such an Act, or  
not, and the Dr. should answer, *I shall give  
you no Advice in the Case, do as you will*; if  
the Man did that Action, could he say, he  
did it according to his Will; and would the  
Dr.

DISC. Dr. think he had proved this, by saying,  
 III. either he had done that Act according to  
 his Will, or against his Will? Logicians  
 do not say, That *inter disjunctivas propositiones non datur medium*, but only that, *ut vera sint nihil debet esse medium, aut tertium assignabile*, now here is plainly a third thing assignable, even the Dr's Will, to leave the Man to his own will.

2dly, Whereas the Dr. adds, That we cannot say that Sin permitted was done against the Will of God; because one Act of God cannot be against another. Let him know, that God's Will to permit Sin, must, in the nature of it, be always, and of necessity, against his Will of Precept; for Sin being a Transgression of his Preceptive Will, did he not forbid it, it would lose its Name. And therefore may, and must a Man in this case, act against God's Preceptive Will, by doing that which he permits, because his Preceptive Will is always against doing the forbidden Act, but his Permissive Will is only against his own hindring the Act. And the Dr. is here so unhappy, as by this *Dilemma*, plainly to confute his own Doctrine; for, if Gods Permission of Sin be a true and real Will, terminated upon Sin, and rendring it necessary to be done by him, by whom it is done; and his Preceptive Will be a Will, that the forbidden Act should not be done, and so a Will against the doing the same Act; that Act, if done, must according to this Doctrine,

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Crime, be a sinful Act, committed both according to, and against the Will of God. Now if these Wills be not the same, there must be two contrary Wills in God: If they be the same, God by the same Act of his Will must make the sinful Act necessary to be done by the same Man, and yet not only will it should not be done by him, but even will, to punish him eternally for doing it. When therefore the Dr. saith, p. 111. *of this positive permission we read in Acts xiv. 16.* DISC. III.

*“ In times past, God suffered all Men to walk in their own ways, and in Chap. xvii. 30. The times of this Ignorance he winked at; for this Suffering and Winking are Acts of God, and therefore must be Acts of his Will; for all his Acts are such, unless we will say he acts involuntarily.”* To what hath been already said, I add, That this Suffering and Winking are not positive Acts of God, but rather Suspensions of his acting, implying only, that he had sent them no Prophets to instruct them better, had given them no positive Revelation of his Will, no written Instructions to direct them in the way in which he would be worshipped, as he before had done by the Jews, and now did to them, by the Preaching of the Gospel, *to make the Gentiles obedient in word and deed.* And to say farther, That God, by suffering and winking at the Heathens walking in their ways, positively will'd and decreed, that they should do all the Idolatry, and all



DISC. all the other Sins mentioned as done by  
 III. them, *Rom. i. 1, 2.* is to say, That he wil-  
 led they should do those things, for which  
 they were *ἀναπολογητοὶ* without excuse; and  
 yet to put this Apology into their mouths;  
 Lord, we have done all these things accor-  
 ding to thy Will; for if our Sin had been abso-  
 lutely against thy Will, thou wouldest have hin-  
 dred the Being of it; as the Dr. argues p. 104.  
 Now, if this be a good Argument, then no  
 Man, by Sinning, doth the thing that God  
 would not have done; because God hinders  
 not his doing of it; and why then doth he  
 say so often, his People did *the things, which he*  
*would not have done* by them; or Christ,  
*That he would have gathered Jerusalem, and she*  
*would not be gathered.* Matt. xiii. 37. By the  
 Dr's Arguments I will prove, That God  
 would have done, what he saith he would  
 not have done; for it is in fact certain, he  
 hinders not, what he saith he would not  
 have done; if then he hinders the doing  
 that, which is against his Will, and yet  
 hinders not what he would not have done,  
 the doing of it cannot be against his Will,  
 and so, by the Dr's Dilemma, it must be ac-  
 cording to his will that it be done. And  
 so I proceed to

Proposition the second, That this Asser-  
 tion, That God wills and decrees the  
 Commission of Sin, for the Manifestation  
 of the Glory of these Attributes tends to  
 vilify, and depreciate the Glory of God's  
 Justice,

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Justice, Holiness and Wisdom, and of his DISC.  
Goodness and Mercy. And III.

1<sup>st</sup>. It lays a foul Imputation upon the Justice of God: For, (1<sup>st</sup>.) could it be said, That God obligeth a Man to sin, all Men would grant, that he was unjust in punishing him for that Sin? But to will, that he shall necessarily Sin is more unjust; seeing to will Sin, so that it shall necessarily come to pass, is more than to will only to oblige him to sin; as to will that a Man should be good, with an efficacious and unfrustrable Will, is more than to will that he shall be obliged to be good, it being too frequently, that we do frustrate the Obligations, which God lays upon us to be good: So to oblige a Man to do Evil, is less, than efficaciously to will that he shall do Evil; but if God decrees, that a Man shall do that very Action, which is evil, he efficaciously wills he should do Evil, Ergo, and so he wills the Man should be Evil.

2<sup>dly</sup>, The Justice of God obliges him to punish Sinners; nor can he punish them for any thing but the Transgression of his Law, that is, for Sin. If then the Will of God be this, that Man should sin, i. e. should do that Action, which renders him obnoxious to Punishment, that he may glorifie his Justice, he wills, that he might sin, that he might have occasion to punish him; and because punishing the Sinner with eternal Death,  
is

**DISC.** the chief act of his vindictive Justice, he  
**III.** must chiefly will, that he may punish him  
 with eternal Death: And why then doth  
 he swear by his own Life, *That he would not  
 the death of him that dyes,* and say by St. Pe-  
 ter, *That he is long-suffering to us-ward, not being  
 willing, that any one should perish.*

In fine, Did ever any just Judge will,  
 that any Man should offend, that he might  
 have an occasion to condemn him to  
 Death; or doth he ever punish any Man,  
 for doing that which he willed he should  
 do, and made inevitably necessary for him  
 to do? And shall we ascribe such an Act  
 of Justice to the Righteous Judge of all  
 Men, which no earthly Judge thought fit  
 ever to do, and which, if it were done, all  
 Men would condemn as the highest Inju-  
 stice, and the most execrable Iniquity?

**P. 114.** But here the Dr. saith, *the Justice of God  
 is manifest in the Decreeing of Sin; because he  
 punisheth Men with their own Sins. Thus the  
 Psalmist prays, that Sin may be the penalty of  
 Sin, by saying, Psalm lxix. 27. Let them add  
 iniquity unto iniquity. We find Idolatry punished  
 with Lust and Uncleaness, Rom. i. 23, 24,  
 26. which is called the recompense of their error,  
 v. 27. That some Sins are the punishments of  
 others, is clear from 2 Thess. ii. 11. For this  
 cause God shall send them strong delusions, that  
 they should believe a lye, that they all might be  
 damn'd who believed not the truth, but had plea-  
 sure in unrighteousness.*

*Ans.*



*Ans.* To this I answer, (1<sup>st</sup>,) That it is evident to the plainest reason, that Sin, properly so called, can never be the Punishment of Sin: (1<sup>st</sup>,) Because all Punishments, being from God, must be just, and whatsoever is just is good; that Sin therefore, which is the Punishment of Sin, must be a just and good Sin. (2.) All Punishment inflicted by God; is the Action of a just Judge, proceeding from his holy Will, and from his Hatred of the Sin he punisheth; whereas Sin can never be the Action of a just and righteous God, proceeding from his holy Will, nor can he be supposed to hate his own Offspring. (3<sup>dly</sup>,) By Sin all Men deserve Punishment; but no Man can deserve Punishment for being punished. (4<sup>thly</sup>,) By Punishment some satisfaction is made for Sin; but no Man can make satisfaction for a past Sin by another Sin. (5<sup>thly</sup>;) To make a thing properly and formally a Punishment of any Person for his Sin, three things, saith Bishop *Saunderson*, are necessary; (1.) That it be painful and grievous to suffer. (2.) That it be inflicted for some Fault. (3.) That it be involuntary, and against the Sufferer's Will; but no Sin can be thus involuntary, for if it be done at all, it must be an Act of his Will, or he must will to do it.

DISC.  
III.

Serm. 3.  
on Kings  
21. 29.

If it be said, That one Sin may be the Cause of withdrawing God's Grace and holy Spirit from him, which being with-  
F drawn

DISC. drawn, the Man will be under a necessity

III. to add Sin to Sin. I answer,

 1<sup>st</sup>, That in this case, the Will of Man still continuing, either actually, or virtually inclined to Sin, is the efficient Cause of Sin, *per se*; the Substraction of Grace is only the meritorious and accidental Cause of it: Now these Causes, say the Metaphysicians and Schoolmen, do not produce the Effect themselves, but that which they are joyned to, that is, the corrupt and perverse Will of Man, from whom this Grace is then withdrawn.

2<sup>dly</sup>, I add, That this improper Cause lays no Necessity on any Man, who is at present in a state of Tryal, to continue in Sin for one moment; because he, notwithstanding, may the next moment cease to be willing to sin on, and ought to be so; and when he ceaseth to will to sin, God will cease to withdraw his Grace; for God still requires these Men *to cease to do evil*, and moves them so to do, by his Promises of Pardon, and of receiving them to his Grace and Favour upon their doing so; and therefore, saith Bishop Bramhal, he never forsakes his Creature so far, but that he may by Prayer, and good Endeavours, obtain the Aid of God's Grace, either to prevent, or remove Hardness of Heart; so that, on this account, no Man lies under a necessity of sinning any longer than he will. And God, by thus enjoining, exhorting, alluring him by Promises, and terri-

terrifying him by Threats, from continu- DISC.  
ing in his Unwillingness, demonstrates, III.  
That he hath not deprived him of his Abi-  
lity thus to will, as hath been largely pro-  
ved, *Disc. 4. Chap. 1. Sect. 3. P. 310, 311,*  
*312.* And therefore,

3dly, I add, That God, in this case, doth  
not punish one Sin by another; but the  
new Sin of Man, for his continuance in  
his Will to sin, even for another moment,  
being by God forbidden; this continuance  
against God's Prohibition, as long as it  
persists, must be still a renewed, and repea-  
ted Act of Rebellion against God; and so  
every subsequent Sin, being committed by  
a new Act of that Man's Will, must be a  
new Sin, proceeding from a new Will of  
Man, as the efficient proper Cause of it,  
and so must render him obnoxious to a new  
Punishment on that account. See *Levit.*  
*xxvi. from v. 18. to v. 28.* Now, in answer  
to his Scripture Proofs, I say,

1. That the Words, *Psalms 1xix. 28.* as  
they are rendered by us, *add iniquity to their*  
*iniquity*, do as fully make God the Author  
of their subsequent Iniquity, as these Sin-  
ners the Authors of their former Iniquity;  
and therefore, in the Dr's sense are Blas-  
phemy. Dr. Hammond, and others, inter-  
pret them thus, *Suffer them to add Iniquity*  
*to their Iniquity*; in this sense, their  
doing their subsequent Offences, will not be  
by way of Punishment from God, but from  
that Hardness of Heart they had contracted,



DISC. and God was not pleased to hinder. And so it

III. remains to be proved, That God always punisheth Sin, when he doth not effectually restrain Men from going on in their Sins.

But 2dly, *Tenab Avon al Avonam* may be rendred thus, *Add Punishment to their Punishment*, till they be destroyed from the Congregation of thy righteous ones: For *Avon* signifies Punishment as well as Sin: So *Gen. iv. 13.* *Gedol oni, my punishment is greater than I can hear, for from thy face shall I be hid.* *1 Sam. xxviii. 10.* *No, Avon, punishment shall befall thee for this thing.* And *Lam. iv. 6.* *Our Fathers have sinned, and we have borne, O notheem, their punishment.* The following Words, *and let them not come into thy righteousness*, are by the Chaldees thus Interpreted, *Let them not come into the congregations of the righteous.* And this with great probability; for, as the Gates of God's House, are styled *the gates of righteousness*, *Pf. li. 19.* The Doctrine there taught, was *the preaching of righteousness in the great congregation*, *Pf. xl. 9.* So, *let them not enter into thy righteousness*, may well signify, let them not enter into those Gates of Righteousness, where these Sacrifices are offered, and thy Righteousness is taught. And this is all I need to offer in answer to this Text; but yet I crave the Reader's leave, to add one Remark touching this *Psalms*, which, in my judgment, is of good Importance, *viz.* That whereas most Interpreters represent this whole *Psalms* as spoken in the Person of Christ against his

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his Adversaries, *Judas*, and the *Jews*, rather than as spoken by *David* against his, this must be a great mistake: For, (1.) the Blessed *Jesus* could not say, as the *Psalmist* doth, *v. 7. Thou knowest, Lord, my foolishness, and my sins are not hid from thee.* Nor do we ever read, *That he clothed himself with sackcloth, or chastened himself with fasting, v. 11, 12.* And lastly, this is evident from the very Words now cited, especially if taken in the Dr's sense; for the Blessed *Jesus* was so far from praying, *That the Jews might add Iniquity to Iniquity, and not come into God's righteousness,* that he prays for them, who by wicked hands had taken him and crucify'd him; thus *Luke xxiii. 24. Father, forgive them, for they know not what they do.* To this saith the Dr. *The answer is without straining or forcing, that some of Christ's enemies were of the Elect, not of the World, and therefore Christ prayed for their repentance.* Which answer gives the Lie both to *St. Peter* and *St. Paul*; for our Lord here prays for the Forgiveness of all; that did this ignorantly, as the reason shews. Now *St. Peter* saith to all the *Jews*, who had done this, *And now, Brethren, I know, that through ignorance ye did this, as did also your Rulers; repent ye therefore, and be converted, that your sins may be blotted out, Acts iii. 17, 19.* And *St. Paul* saith; *Acts xiii. 27, 28. They who dwelt at Jerusalem, and their Rulers not knowing him, nor the voice of the Prophets, condemning him, they fulfilled them; and finding no cause of death in him, they desired*

**DISC.** *Pilate, that he should be slain.* The occasion of the mistake was this, that because 3 or 4 Verses of this *Psalm*, are ascribed to Christ in the *New Testament*, they thought the whole *Psalm* ought to be so. Whereas *Hof. xi. 1. out of Egypt have I called my son*, are duly said to be spoken of Christ, whereas it is impossible, that the Words in the next Verse should belong to him: Whence \* *Dr.*

\* *Com. in Pocock's Note* upon that place is this, that *Hof. p. 3. St. Matthew* sets down these Words of *Hosea, out of Egypt have I called my son*, as necessary to be fulfilled in Christ, and not any more; so that it is not necessarily concluded "from him, that any other Words 'in the *Prophecy* should be referred to Christ; 'and therefore no Argument taken from 'the following Words, which do not belong to him, may be of validity to prove 'that these also do not.

2dly, As to the second Text cited from *Rom. i.* who can, without horror, think, That God was the Cause of all the beastly and unnatural Sins there mentioned, and particularly of their Sodomy, and Hatred of God, as he must be according to this Doctrine; for as he who punisheth Sin, is the Author of that Punishment, so he that punisheth Sin with Sin, is the Author of that Sin, with which he punisheth it?

2dly, I have shewn, in Note on v. 28. of that Chapter, That the *Fathers* carefully inform us, that these Phrases, *God gave them up to the lustings of their hearts, v. 24. God gave*



gave them up to dishonourable affections, v. 26. DISC.  
 God gave them up to a reprobate mind, v. 28. III.  
 cannot be so understood, as to lay upon them, of whom St. Paul speaketh, a necessity of being thus unclean, and unnatural in their Affections, or thus perverse in their Minds; for then, say they, this would not be their fault, nor would it be blame-worthy in them to do all these things. And that therefore God is said to give them up to their Lustings, by permitting them to walk after their own vicious Appetites, without giving them, before this Revelation of the Gospel, any warning by his Prophets of his Displeasure against them for these Sins, as he did to the Old World, and to Nineveh. And thus, say they, a Physician gives his Patient up to do what he will, when he finds he will not follow his Prescriptions. And 2<sup>dly</sup>, By giving Permission to the unclean Spirit, who will not fail, when he hath full Permission, to provoke them to such Uncleanness, he being that Prince of the World, who effectually worketh in the children of disobedience. And lastly, they observe, That they were thus deserted, by reason of their former Sins committed against the Light of Nature, and the Dictates of their own Consciences; because they held the truth in unrighteousness, v. 17. and, when they knew God, they glorified him not as God, neither were they thankful, v. 21. because they liked not to return to God in their hearts, v. 28. and knowing, that they who

DISC. *did these things were worthy of death, they not*  
 III. *only did the same, but had pleasure in them that*  
 did them, v. 32. And when Men come to

that height of Wickedness, that they not only do approve the doing of these things in themselves, but delight to see others do them, they are incurable by any ordinary Dispensation. Now, in this case, 'tis exceeding evident, that God cannot be properly said to punish Sin with Sin; but only to permit Men to follow their own Lusts without Restraint; and to permit Satan to excite them so to do.

3dly, To the Text cited from *Thess. ii. 11.* I answer, (1.) That the Persons mentioned in those Words, were guilty of two Sins, which naturally tend to the corrupting of Mens Understandings, and the perverting of their Wills; and so to dispose them to entertain Falshood, and cleave to Iniquity, viz. Hardness of Heart, and rejecting of the Truth, after full and convincing Evidence of the Truth delivered to them: For these Unbelieving *Jews* and *Gentiles* embraced not the Truth, after all the Miracles which Christ and his Apostles had wrought to confirm it. And that this is the *Scripture* Notion of Hardness of Heart, is fully proved; Note on *Mark* the 8th and 17th. (2.) The Corruption of their Wills, which were so strongly bent to Iniquity, that they took pleasure in unrighteousness, v. 12. Now, tho' this gave occasion to God, to permit Satan's Delusions to prevail upon them,

them, yet was it not that, but the Dam- DISC.  
nation, which was to be inflicted on them, III.  
at the day of wrath, and revelation of God's  
righteous judgment, which was the Punish-  
ment of their Iniquity. And to demon-  
strate this, as well in the former, as the  
present instance, let it be considered, that  
these Sins being committed against that  
God, who is the Judge of all the Earth,  
the Punishment of them must be the Act of  
this Judge. Now Sin, the believing of a  
Lie, the committing a new Sin, the doing  
of all Unrighteousness, the Hatred of God,  
can never be the Actions of this Judge;  
that being a never-failing Rule in Divinity,  
That *Deus cuius est Author, non est Ultor*, i. e.  
God is not the Author of that of which he  
is the Avenger; therefore he could not be  
the Author of those Sins; and so he could  
not thus punish Sin with Sin.

2dly, This Doctrine is repugnant to the  
Holiness of God. God's Will of Precept  
obliging Man not to sin, under the severest  
Penalties, his declared Hatred, and Abomi-  
nation of it, are Demonstrations of his Ho-  
liness, and therefore his Will and efficaci-  
ous Decree, which renders it necessary to  
be committed, must be a Demonstration  
of the contrary. To make it necessary to  
be done, being a greater Evidence of his  
Will, that it should be done, than his bare  
Prohibition and Declaration of his Hatred  
of it, is of his Will that it should not be  
done; since notwithstanding this Prohibi-  
tion,



**DISC.** tion, and Declaration, 'tis evident it only  
**III.** may be done, or left undone. (2.) The

three chief Reasons why we ascribe Holiness to God are these. (1.) That he cannot will Iniquity. (2.) Because he hates it with a perfect Hatred. And (3.) Because he is resolved to punish it by whomsoever 'tis committed; but if God both can make a Law; forbidding Man to sin, and also decree that he shall sin, *i. e.* shall violate that Law, with what Truth can it be said, That he cannot will Iniquity? (2.) How can he hate that, which he not only efficaciously willeth should be done, but wills it for the Manifestation of his Glory, which is supposed to be the chief Design both of his Actions and his Will? (3.) We aggravate our Sins from these Considerations, That they are repugnant to the Purity of the Divine Nature, and to the Holiness of his Will; and surely he can neither at any time decree, nor will, that Men should do that, which was from all Eternity repugnant to the Purity of his Nature; and which by his solemn Declarations of his Hatred and Abhorrence of it, his Prohibitions, and his Threats against the Doers of it, his Judgments and Punishments he inflicts upon Men for doing it, his passionate Desire that they would not do it, expressed in these Words, *Ab! do not the abominable thing that I hate*, he hath abundantly demonstrated he would not have done. The Dr. indeed saith, *it is not repugnant to his Will, because*

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cause he suffers it to be done; but the contrary DISC.  
is evident: Because he first forbids the do- III  
ing it, before he suffers it to be done; be-  
cause, had he not first forbid the doing it,  
it never could be Sin, that being, in the  
very nature of it, a Doing contrary to his  
Will of Precept.

3dly, God cannot will and decree, that  
Sin should be done by Man, that he might  
manifest his Mercy and Goodness in the  
Pardon of it. And the Reason is evident,  
because God cannot pardon Sin till it be  
committed, that is, till we have done con-  
trary to his Will. Now God cannot will,  
that we should do contrary to his Will;  
for then, by the very same Act, we should  
do contrary to, and according to his Will.  
(2.) This supposed Will, and Decree, most  
evidently tends rather to depreciate God's  
pardoning Mercy, and to impair the Great-  
ness and the Excellency of it; for it makes  
it only to import his Will, not to punish  
Man, for being conformable to the Coun-  
sel of his Will; and not to damn him for  
doing that, which he had efficaciously de-  
creed he should do, and willed unfrustrably  
should be done by him. To pardon, in  
the Scripture sense, is only not to impute  
that Act to the Punishment of the Man we  
pardon; for he, who is never punished for  
his Sin, is as much pardoned as he can, or  
at least needs to be. Now was it ever  
counted Mercy in any Man, not to punish  
what he himself decreed to be done? What,  
saith

DISC. saith Dr. Twiss, was *desiderabilius Deo*, more  
 III. desirable, and so more pleasing to him than  
 the contrary? Was ever any Man inclin'd  
 to punish in another, that very Action  
 which he himself perswaded, and earnest-  
 ly sollicitated him to do? (This being only  
 proper to the *Devil*, first to sollicite Men  
 to sin, and then torment them for it;) and  
 shall we count it a Manifestation of the  
 Mercy of God, not to punish a Man for  
 doing that very Action, which he decrees,  
 and thereby makes it necessary for him to  
 do; this being more than Men or Devils  
 can do; for they can only perswade, and  
 sollicite Men to Sin, but cannot make the  
 sinful Action necessarily future, as, saith  
 the Dr. God's Decree doth. Moreover this  
 Doctrine confutes their own Scheme, *viz.*  
 That the Men, to whom alone God de-  
 signs to manifest his Mercy, in the Pardon  
 of their Sins, and his Goodness in procu-  
 ring their Salvation, are only the Elect;  
 and they are very few, in comparison to  
 those Reprobates to whom he hath decreed  
 not to shew any such Mercy and Goodness,  
 but to shew Judgment without Mercy. For  
 seeing he had the same reason to shew  
 Mercy to the one as to the other, they be-  
 ing equally the Souls that he had made,  
 equally miserable before this Election, and  
 equally fit Objects of his Goodness and  
 Mercy, these Attributes must have been as  
 much manifested in being extended to  
 them, as it was, in being extended to the  
 Elect;



Elect; and so his Decree not to extend it to any of them, but leave them inevitably to perish without Mercy, must manifest his want of Mercy and Goodness to the far greatest part of Mankind; when he had the same reason, had he pleased to have done it to them, as to any others: And if God wills the Sins of the Elect, to manifest his Grace, Mercy, and Goodness to them, his not extending his Will to the far greatest part of Mankind, must be as great a Demonstration of his Will, not to manifest any Grace, Favour, or Goodness to them. When therefore the Dr. saith, *by this Dispensation of a Saviour, our present State is become better than was that of Adam, we are in a more eligible Case, than if we had not fallen; and thus we have gained by the Fall, and, if I may so say, God hath gained also; that is, the Glory of his Grace is unspeakably advanc'd by it.*" In answer to this thin piece of Sophistry, I ask, Who doth he mean by *we*? He can, if he is consistent to his own Principles, only mean the Elect, and little Flock, and they are few in comparison of the many, who are called, but not chosen, and the many more, who are not so much as called, and so are both left *in massa perditâ*, unfrustrably to be damn'd for ever; but with this difference, That the *Heathens* are in a much more eligible condition, than the *Christians*, who are only called, but not chosen. For the *Heathens*, who never were called, can only sin against the Light of Nature, and knowing

DISC

III

P. 113.

.SII.9

**DISC.** ing not their Master's Will, shall, saith our  
**III.** Lord, *be beaten with few stripes.* Whereas  
 ~~~~~ the many *Christians*, who are called to the  
 Knowledge of the Gospel, lye under a sad
 necessity of having their Damnation inhan-
 sed, by sinning against the Light of the
 Gospel, and despising the great Salvation
 tendred to them by it, and therefore must
 be beaten with more Stripes; and so it had
 been better for them to have been *Heathens*,
 or not to have known the holy commandments de-
 livered in the Gospel to them. The Grace
 of God, which brings Salvation, having
 appeared to them only, that they may re-
 ceive greater Damnation; and therefore,
 with respect to them, God, by the reveal-
 ing of the Gospel to them, can only be
 said, to have gained an opportunity to sink
 them lower into Hell. And when the Dr.
 saith, *the Glory of God's Grace is exceedingly ad-
 vanc'd by this Dispensation*, this, according to
 our Doctrine is self-evident; but that, ac-
 cording to his Doctrine, is evidently false,
 see fully proved, *Disc. I. Chap. 4. P. 94, 95.*
Disc. II. Chap. 6. P. 186, 187.

P. 112.

‘ But the Dr. attempts to prove, ” That
 ‘ the very first Sin of Man that was com-
 ‘ mitted, wonderfully tends to the Glory
 ‘ of the Divine Goodness and Mercy,
 ‘ which is thus expressed to us by St. Paul,
 ‘ saying, Gal. iii. 19. *The Scripture hath con-
 ‘ cluded all under sin, hath declared all men, by
 ‘ reason of Adam's fall, to be in a sinful and mi-
 ‘ serable*

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serable state, that the promise by faith in Christ might be given to them that believe; and with respect to all Mankind, that of the same Apostle is true, *Rom. xi. 32. God hath concluded them all in unbelief, that he might have mercy upon all.* There was, as it were, a necessity of our being concluded under Sin and Wrath, in order to our repairing to Christ for Life.

Ans. 1. This indeed proves it highly requisite, that a Saviour should be provided for Sinners, in order to the Demonstration of Divine Goodness and Mercy; but it doth not at all prove, that it was either necessary, or becoming God, to will and decree that Men should inevitably sin, that he might manifest his Goodness and Mercy in the Pardon of Sin and Sinners, any more than it was necessary God should decree, that all Men should be obnoxious to Damnation, and the greatest part of Mankind should be for ever so, that he might glorify his Justice in their Damnation. This being very unsuitable to the Description which the Prophet Micah gives of him, in these Words, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy, Chap. vii. 18.* 2dly, The Scriptures, he produceth to this purpose, are wrested from their proper sense, that they may serve a Design

DISC. unworthy of God. For I have proved from
 III. the Consideration of his Holiness and Ju-
 ~~~~~ stice, that 'tis impossible God should have  
 decreed, that all Men should lye under a ne-  
 cessity of being Unbelievers, or made it ne-  
 cessary by the same Act, that they should be  
 concluded under Sin and Wrath; since then  
 the Unbelief of all the *Jews*, that belonged  
 not to *the Election of Grace*, of whom here the  
*Apostle* speaks, must be absolutely necessary, by  
 virtue of God's Decree. And so there could  
 be no necessity, that *the Gospel should be first*  
 preached to them, unless it were, that their  
 Damnation might be greater upon that ac-  
 count, which seems to charge the Lover  
 of Souls with the greatest Cruelty; seeing  
 it makes him determine from all Eternity,  
 not only, that so many Souls, as capable  
 of Salvation, as any other, shall perish e-  
 verlastingly; but also to determine, that  
 the Dispensations of his Providence shall  
 be such towards them, as necessarily tend  
 to the Aggravation of their Condemnation,  
 and what could the most malicious, and  
 enraged Enemy do more? What is it, that  
 the very Devil aims at, by all his Tempta-  
 tions, but this very End, to wit, the Ag-  
 gravation of our Misery? And yet I per-  
 ceive this is no Absurdity in the Dr's Divi-  
 nity. For when I had argued in the Note  
 on *Jobn xvii. 9.* That Christ's Prayer for  
 his Disciples was made for the sake of the  
 World; and with respect to their saving  
 Faith, because he prayed for them *(that shall be-  
 lieve*

*Acts* 31.  
46.

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lieve his word, v. 20. and that the world might believe, and know that the Father had sent him, v. 22, 23. He pours out his Blasphemy in these Words, *The answer is obvious, and plain, Christ pray'd not for the World of Reprobates, that they might be saved, but only that they may be convinced; and thereby rendred inexcusable.*

DISC.  
III.

P. 391.

3dly, The Text produced by the Dr. is the fullest Confutation of his own Opinion; for these Words, *the Scripture hath concluded all under Sin, God hath concluded all in unbelief,* must be extended to all Sinners, and all Unbelievers; and therefore the following Words, *that he might have Mercy upon all,* must be extended to all Sinners, and all Unbelievers, and so demonstrate that God designed not this Mercy to the Elect only, but to the whole Race of Sinners and Unbelievers. In fine, These Scriptures do not say, as he asserts, That God hath concluded all under Sin and Misery, *by reason of Adam's Fall*; for the Apostle in these two Epistles designed to prove the Necessity of being justify'd by Faith, and not by Works; and hath not one word to intimate, that all Men lay under this necessity *by reason of the fall of Adam*, but only, that they fell under this necessity by their own actual Transgressions, the Gentiles, *by holding the Truth in Unrighteousness*, and by many other actual Sins; the Jews, by their Violations of the Law of Moses, and that by these Transgressions; they were both become guilty before God, and so unable to ob-

G

tain

DISC. tain Justification by any other way, than  
 III. that of Faith in Christ. When then the A-

*postle saith, the Scripture hath concluded all under sin, it is manifest both from the Word Scripture, and from the Proof of this from those Words of Scripture, Cursed is every one that continueth not in all things written in the Law, to do them, Gal. iii. 9. and the just shall live by faith, that he means only, That the Scriptures have demonstrated them to be Sinners; and when he saith, God hath concluded all eis a-rebdeiar in Disobedience, all the Greek Scholiasts agree in the same sense, That God hath convinced the Gentiles of their Disobedience against the Light of Nature, and the Jews of their Disobedience to the Gospel. I rather like the Interpretation of Origen, That God in times past suffered the Gentiles to continue in their Unbelief, without any Revelation of his Wrath from Heaven against their Ungodliness; that at the Revelation of the Gospel he might have Mercy upon them, and suffered the Jews, upon their Rejection of the Gospel, to be left at present under their Unbelief, that, in his appointed time, he might have Mercy on them also. For this Sense, both the Context, and the Design of the Apostle, which, in this Chapter, is to establish the Conversion of the unbelieving Jews, requires.*

*4thly, This pretended Will and Decree of God, highly impeacheth the Divine Wisdom; for certainly all the Means, which*



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which God was ever pleased to use to prevent the Sins of his People, were so many Demonstrations of his Wisdom, and by it were designed for that End. Now can it be consistent with the Wisdom of God, to decree that should be done for the Demonstration of his Wisdom, which the same Wisdom, by all these Methods, designed to prevent?

Here the Dr. is forced to confess, That Sin could not properly, and in its own nature have such an Issue, that is, a Tendency to God's Honour, but eventually, saith he, it hath by God's wise ordering of Affairs; and so he goes on to multiply Instances, in which Divine Wisdom hath brought Good out of Evil. Now this Confession destroys all that the Dr. infers from these Instances: For hence it clearly follows, that it cannot be God's Will and Decree that Men should sin, that he might manifest his Glory; because he cannot will that for an End, which hath no tendency to that End; and since 'tis only the wise ordering of Mens evil Actions to good Ends, which tendeth to his Honour, that only must be what he willeth and decreeth to that End.

2dly, Nothing can be more extravagantly absurd, than to say with the Dr. That all the Barbarities that were done against the Blessed Jesus, by the People, and Rulers of the Jews; and all the other Enormities, which Men have at any time committed, were done by the Divine Counsel and Decree; because he did then,

**DISC.** and in many other Cases hath produced a good Issue from them, this being, in effect, to say, That God first wills and decrees they should be done, and afterwards wills, and commands, upon his severe Displeasure, they should not be done. Our Saviour said, in the very Agony before his Passion, and with particular respect to it, *Not my will, but thine be done*; but did he therefore pray, That the Rulers and People of the *Jews*, might do all the Outrages against him, which they committed at his Passion? And yet the *Dr.* must either assert this, or renounce his Doctrine and Inferences.

P. 117.  
118.

The *Dr.* goes on to prove, that God may will Sin, *because 'tis conducive to the benefit and welfare of Mankind.* That our own Sins tend to the Good and Benefit of Mankind, he proves. (1.) Because Men hereby learn to know themselves, and are acquainted with their own weakness. (2.) They are brought to feel their want of the Mercy of God, and to implore his Grace, and Favour with greater Earnestness. (3.) These Miscarriages tend to humble them, and to abate their Pride and Confidence. (4.) By actually committing Sin, they become fearful, and cautious for the future. And (5.) are more compassionate to them that do offend. To this I answer,

*Ans. 1.* That here the former Fallacy is imposed upon us, *viz.* That what is, and can be only beneficial to the Elect, the least

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least part of Mankind, is represented as DISC. I  
beneficial to Mankind in general; where- III.  
as he hath often told us, that no Repro-  
bate can make any such good Improve-  
ment of their Sins, because *God hath decreed* P. 111:  
*to withhold his Grace from them for ever*; and 129.  
so if God wills their Sins, he must will  
what is hurtful to the greatest part of Man-  
kind. (2.) It is certainly God's Will to  
forbid them; for if they be Sins, they  
must be forbidden by him, *i. e.* he must  
will they should not be done; and so he  
cannot will they should be done. In fine,  
the plain, but dreadful Consequences of  
this Argument, are these, (1.) That Men  
may lawfully will to do that Sin which  
God wills they should do; because they  
may lawfully will what is good and bene-  
ficial for them, and also is agreeable to the  
Will of God concerning them. (2.) That  
good Men may rejoyce as well in their  
Wickedness, as in their Sufferings for the  
sake of Christ; seeing that they may re-  
joyce in that, which, by God's designation,  
tendeth to their Good; and so all the Mo-  
tives offered in the Scripture, to engage  
Men to dye to Sin, and live no longer in  
it, must not only be enervated, but even  
be deemed Motives, designed to hinder  
them from that which is their Good, and  
from proficiency in Caution, Humility,  
and Fervency of Devotion. (3.) Then Sin  
must be good for us; for what *per se* tends  
to our benefit and welfare, must be so; if it



DISC. be answered, That Sin hath not this effect  
 III. *ex se*, but only thro' the Grace of God, enabling good Men to improve it to these Ends, the Cause is given up; for then 'tis not Sin that conduceth to any of these Ends, but the Grace of God vouchsafed to the Sinner after it is committed. And this is certainly the truth, That 'tis not Sin, but the sense of the Damage we have receiv'd by it, filling us with Humiliation, godly Sorrow, and Repentance for it, and from the sense of our own weakness, making us the more watchful to prevent it, and more ardent in our Supplications, for preventing and restraining Grace, that produceth all these good Effects.

Lastly, The Sins of others, saith the Dr.  
 P. 119. *are useful to us, because the irregularities of Mens lives, make room for Meekness and Patience, which suppose Injustice and Oppression; whence he concludes, it is God's pleasure, that they should not be wanting in Men's life; yea, saith he, there is a kind of necessity of Vice, to make an experiment of Virtue.*

*Ans.* Few things more exercise my Patience, than senseless Harangues, offered with Confidence; and I find it hath been, in the Dr's Sense, God's pleasure, that they should not be wanting in some Mens Books. But, to be serious, is it not strange Confidence, to assert, That all the Sins mentioned in the first Chapter to the Romans, even the *hated of God*; all the Outrages committed against the Blessed Jesus, all the Per-

# Dr. John Edwards Demonstrated. 87

Persecutions of his *Apostles* and the primitive *Christians*, were done according to God's good pleasure; and that what in the Holy *Scripture*, he so frequently declares to be the Object of his Hatred, Abhorrence, and Abomination, should be affirmed to be Well-pleasing to him. Especially, if we consider; that 'tis a Contradiction, to say; that what he forbids on pain of his hot Displeasure, should be done according to his Pleasure. We have had *Encomium Morie* and *Laus Asini* from other hands, but *Encomium Peccati* was reserved for the Dr's Pen.

God, saith the Dr. permitted a false Prophet, seducing his People, to serve other Gods, to give a Sign that might come to pass, or work a Miracle, and saith, he permitted this, to try them, whether they loved the Lord their God with all their Hearts. But hence it only follows, That God may wisely use Temptations, to prove the measure of his Servants Faith; but it doth not in the least follow; that God should will and decree, that a false Prophet should entice them to Idolatry; the first being only a Will, that their Faith and Perseverance should be tryed by sinful Men; but to will the second, is to will, that Men should be, and do what God hath forbidden them to be, or do; and so to will they should be, and do, what he wills they should neither be, nor do.

To the Words cited from the 1 Cor. xi. 19. I have answered, That this Necessity

DISC. of Heresies is not Absolute, or of God's  
 III. making, but only on supposition of the  
 ~~~~~ Pride and Vain-glory, Strife, Envyings, and  
 Contentions, which were already in the
 Church of *Corinth*, 1 *Cor.* iii. 3. and God's
 Permission, that Men so affected, should
 act according to the corrupt Affections
 and Dispositions of their Hearts. As the
 necessity of Diseases in Mens Bodies, ari-
 ses from their Intemperance; nor is the
 Reason here assigned of them properly
 Causal, as if God designed there should be
 Heresies for this End, that *they who are ap-
 proved might be made manifest*, but rather E-
 ventual; as if the *Apostle* had said, whence
 it will come to pass, that they, who are
 approved, will be made manifest.

I proceed now to Answer the Dr's three
Remarkable Texts, by which he endeavours
 to prove all these Absurdities and Abomi-
 nations.

1st, From these Words, *Luke* xxii. 22.
The Son of Man goeth, κατὰ τὸ ἀποκρίνον, as it
 P. 106. *was determined, (viz. of him.) He infers, that*
 107. *whatever Judas did, towards the Betraying of*
the Blessed Jesus, was determined and fixed in
the eternal Decree.

Ans. This is a false Interpretation of,
 and a false Inference from the Text: For
 it speaks not, as he imagines, of a Deter-
 mination of what *Judas* was to do, but of
 what *Christ* was to suffer, according to the
 Pre-

Dr. John Edwards Demonstrated. 89

Predictions of the Old Testament; for what **DISC.**
 is here expressed thus, *And the Son of Man* **III.**
goeth κατὰ τὸ ἀποσφαινον according to what was de-
termined, is, in St. Matthew, chap. xxvi. 24.
The Son of Man goeth, καὶ ὁ υἱος ἀνθρώπου
ὡς ἐστὶν γεγραμμένον ἐν αὐτῷ, as it is written of him. Whence evi-
 dent it is, That his quarrel against my Pa-
 raphrase of these Words thus, is indeed quar-
 relling against the Holy Ghost. For our
 Lord spake these Words but once, to wit,
 at the last *Pascal* Supper; and St. *Mattoew*
 saith expressly his Words were these, *the Son*
of Man goeth, as it is written of him. If then
 the Words of St. *Luke*, *the Son of Man goeth,*
κατὰ τὸ ἀποσφαινον, bear not the same sense,
 one of the two *Evangelists* must have rela-
 ted Christ's Words falsely, or not according
 to the due meaning of them. Moreover,
 the very Argument he useth to confirm his
 false Interpretation, plainly doth confute
 it; for the *τὸ ἀποσφαινον* being, according to
 St. *Matthew*, *τὸ γεγραμμένον περὶ αὐτοῦ, i. e.*
what was determined concerning the Son
of Man, and not what was determined
concerning Judas, shews, that this Deter-
mination respects the Sufferings of Christ,
and not the Treachery of Judas.

In a word, In the place he cites, I have
 confuted his Interpretation, both from
 Reason, and the unanimous Assertions of
 the Ancient *Fathers*, to both which he
 vouchsafes not one word of Answer; it be-
 ing his constant manner of attacking my
 Interpretations, to pretend to confute them,
 by

DISC. by saying what is next to nothing, and by
III. saying nothing to the Arguments by which
 they are confirmed.

P. 107.

2dly, The Dr. proceeds thus, *we find in other places, that whatsoever Judas, and the rest of his wicked Complices did, in the execrable enterprise of Betraying Christ, and putting him to Death, was the matter of the divine Counsel, and Predetermination.* Now that the Sufferings of Christ, accomplish'd by their wicked means, were the matter of Divine Counsel, I acknowledge; but that whatsoever Judas, and his wicked Complices did, in putting him to Death, was any matter of the Divine Counsel and Predetermination, is utterly deny'd, nor do any of the Passages produced by him prove it. For,

2dly, Those Words, *Acts ii. 23. Him being delivered (up to the Death) by the determinate counsel and fore-knowledge of God, ye have taken; and by wicked hands have crucified and slain,* shew only that it was of the determinate Counsel and Fore-knowledge of God, That Christ, being delivered into the hands of wicked Men, should be slain; but do not intimate, That God had by his determinate Counsel decreed that this should be done by all those very Men, i. e. by all the Israelites to whom St. Peter there speaks. Upon this place I have made this Note, *In Scripture, that is said to be done by the determinate Counsel of God, which is done according to what is written and declared in his Word.* Now saith he, *I have shewed the vanity of this.*
Answer.

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Answer. And I have shewed, that he hath DISC only done it, by finding fault with the In-terpretation of the *Holy Ghost*, and making III. either *St. Matthew*, or *St. Luke*, give a false Import of our *Saviour's Words*. Moreover *St. Paul*, speaking of the very same *Rulers*, and *Inhabitants of Jerusalem*, saith, that not knowing the voices of the *Prophets*, they have fulfilled them in condemning him, i. e. *Christ*, *Acts iii. 27.* Did then those Words of the *Prophets* contain the determinate Counsel of God, or did they not? If they did, then those Words of the *Prophets*, and the determinate Counsel of God, concerning the Death of *Christ*, must be the same: If they did not, then must the *Prophets*, in those Predictions, have foretold what God had not before determined to be done to *Christ*, which is both contrary to the *Scriptures* and the *Dr's Sentiments*. Note also, That tho' the *Dr.* cites only the Words mentioned, I go on in the immediate following Words, to prove my Assertion from *Scripture*, and from Reason; but to these things the *Dr.* according to his usual Custom, hath not one Word to say.

In his third notable Text, *Acts iv. 27, 28.* are these Words, of a truth against thy Child P 109. *Jesus*, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles* and *People of Jerusalem*, were gathered together, to do what thy hand and counsel had appointed to be done, namely, saith he, by those *Gentiles* and *Jews*. In which addition to the Text consists the force

DISC. force of the Dr's Argument, which therefore is not an Argument, but an absurd begging of the Question put in, from the parallel place in *St. Matthew*, what should be done, *et unum*, to, or concerning him, who was delivered up to be Slain, by the determinate Counsel of God, *Acts*, ii. 23. and the Argument is of no force at all.

III. (2.) That this should be done by these very Men, it was not necessary that God should have made any Decree making it necessary, that they should be the Actors in this bloody Tragedy, but only (1.) That God should suffer Christ to fall into the hands of these wicked Men; for *they could have had no power over him, unless it were thus given them from above*, *John*. xix. 11. (2.) That he should certainly foresee what these Men, being left to their own Inclinations would do. And (3.) That he should lay no restraints upon them, from executing their malicious Designs against Christ. (4.) *Episcopus, Curcellæus, and Du Veil*, make a *Metatbesis* of the Words, thus, *Of a truth*, (both *Herod and Pontius Pilate*, with the Gentiles and People of *Jerusalem* were gathered together) *against thy child Jesus, whom thou hast anointed, to do whatever thy hand and counsel had appointed to be done*, (*viz.* by him :) which Trajection puts the Words in a very natural order of construction. But *this*, saith the Dr. is an unnatural disjointing of the Words, and a rude disturbing of the plain Order of them. But (1.) this is only a disturbance of the order of Position,

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Position, to put them into the order of DISC.
 Construction. And (2) like Examples are III.
 very frequent both in the Old and New Te-
stament. So Gen. xiii. 10. *And Lot lifted up his*
eyes, and beheld all the plain of Jordan, that it
was well watered every where, (before the
 Lord destroy'd Sodom and Gomorrah,) *even as*
the garden of the Lord, Ex. xii. 15. *whosoever*
leavened bread, (that Soul shall be cut off
 from Israel) *from the first day to the seventh*
day. See also Josh. xxiv. 26. 2 Sam. iii. 27.
 So Mark ix. 13. *Elias is indeed come,* (and
 they have done to him whatsoever they
 lifted) *as it is written of him,* Chap. xvi. 3, 4.
And they said among themselves, who shall roll
away the stone from the door of of the Sepulchre,
 (and when they looked they saw that the
 Stone was rolled away) *for it was great.*
 Rom. i. 13. *I purposed to come to you, (but was*
let hitherto) that I might have some fruit among
you. And Luke iii. 1. 2. *In the fifth year of*
Tiberius (Pontius Pilate being governour of Ju-
daea, Annas and Caiaphas being High Priests)
the Word of God came to John.

I shall conclude this Head with two Re-
 marks, (1.) The strange Opposition, which
 this Doctrine bears to many things contai-
 ned in the Holy Scriptures: For (1.) God
 represents the Blasphemy of some among
 his People as an high Affront, and Provo-
 cation in that they said, *Mal. ii. 17. Every*
one that doth evil is good in the sight of the Lord,
and he delighteth in them. But if he wills and
 decrees,

DISC. decrees, that every one should do the Evil
III. that he doth, for the Manifestation of the
 Glory of his Justice and Mercy, and must
 be pleased with that, which directly tends
 to the Manifestation of these Attributes,
 and with the Execution of his own Decrees,
 where is the Blasphemy of these Sayings,
 especially if we consider, that, according
 to this Doctrine, he decreed they should
 say so?

St. Paul pronounceth their damnation just,
 who laid this to the charge of the Apostles,
 that in effect they said, *Let us do evil, that good
 may come. Rom. iii. 8.* And when he had said,
*Rom. v. 19. That sin had abounded, that Grace
 might more abound.* He adds chap. vi. 1. *Do
 we,* by saying this, give occasion to this
 Inference, *let us continue in sin, that grace
 may abound; God forbid,* that such an Infe-
 rence should be made by any from our Do-
 ctrine, and yet this is the very thing the
 Dr. doth assert and attempt to prove, *viz.*
 That God may reasonably will and decree
 we should do Evil, that the Glory of his
 Justice and Mercy may be advanced by our
 Sin, and that Men may for some time con-
 tinue in it, that his Grace may more a-
 bound. In the same Chapter the Apostle asks
 the question, *what Fruit or profit had you of
 those things, whereof ye are now ashamed, v. 21?*
 Now knowing, that the Dr. could answer,
much every way, these sins you judge unprofita-
 ble, tending highly to the Glory of God's
 Justice, Mercy, Goodness, Wisdom, and al-

so being conducive to the welfare of Man-kind, and especially to our selves; for here by we know our own Weakness, and want of Mercy, become more humble, cautious, compassionate, and more raised in our Devotions.

2dly, This Doctrine seems to give liberty for us to sin, at least for the Ends here assigned by the Dr. for in doing this, our Will, will only be conformable to the good Will of God; and this in us, as well as in God, will not be to will Sin, as Sin, but only as it is, *ordinabile in bonum*, even to that Good which is the chief End of all Men, viz. the Promotion of God's Glory.

Dr. Twiss here saith, That Man cannot duly will Sin, because it is repugnant to the Reason of a Man, *Sed non abhorret a recta ratione Dei peccatum fieri ab Hominibus, quia ex se habet quod est conducibile ad bonum, tanquam Materia scilicet non tantum idonea sed etiam necessaria exercendae divinae Justitiae & Misericordiae*, but it is not dissonant to the right Reason of God, because it is conducive to (his) Good, as affording not only fit, but necessary Matter for the exercising of his Justice and Mercy. But why should it not be agreeable to the Reason of Man, to will it for these Ends? For if, as he saith, that Manifestation, tho' conjunct with Sin, is *Deo multo conducibilius, than that Good which Sin depriveth us of*, can it be Sin in Man, to prefer what is more desirable to God, to that which is only desirable

DISC. rable to himself, when he goes on to say,
 III. *That Holiness is only the Creature's Good, but the*

other is the Creator's Good? Doth he not strengthen the Reason, why the Creature should will to sin, because he is to will what is the Good of the Creator, rather than what is the Good of the Creature only, when he says, God willeth not his own Sin, but the Sin of others? I enquire, Why Man may not will the Sin of others, for the same good Ends for which God wills it? For tho' Man cannot bring Good out of Evil, yet he knows God can do it, and that is the Reason which these Men assign, why God may will that it shall be done; and why is it not as good a Reason, why Men should will the doing it by others, seeing this Will of Man is so conformable to the Will of God?

DISC.

DISCOURSE IV.

*Defending my Annotations from
all the Cavils the Doctor made
against them.*

IT Remains only now, That I defend DISC.
the Expositions given in my Annota- IV.
tions, and not consider'd in the for-
mer Discourses, from the Dr's Cavils ;
and if I cannot do this without reflecting
upon the Dr's Ignorance, and want of
Logick, his confident Denial of the Truth
laid before his Eyes, and his Inability to
Answer what he pretends to Answer, this
being only what is necessary to be done in
my own Defence, the Dr. cannot justly
be offended that I do what he himself hath
made necessary to be done. And,

First, It is not much to the Dr's Credit,
that, in almost all his pretended Confuta-
tions of my Expositions, he hath either re-
turned no Answer to the Arguments by
which I have confirmed them, or to the
Reasons I have offer'd against the Sense

H

he

DISC. he puts upon the Words, or else hath only
 IV. touch'd upon one or two of them, and that
 with great Weakness, or Disingenuity, and
 and left the rest in their full Strength, and
 so doth only *magno conatu nihil agere*. Thus
 V. G.

P. 458. In my Note on *Matth. xxiv. 24.* they shall
 do signs and wonders, to deceive if it were pos-
 sible the very Elect, I offer three Arguments
 against his Expositions of those Words, to
 two of which he hath not one Word to say.
 (2.) I return three direct Answers to the
 Argument for the Saints Indefectibility ur-
 ged from those Words, to two of which
 he hath nothing to reply.

P. 282. So again his Interpretation of Christ's
 Words, *John vi. 44.* No man can come unto me,
 except the Father draw him; and on those
 Words, *v. 37.* All that the Father giveth me
 shall come to me, is there confuted by variety
 of Arguments, all which he is contented to
 pass by in Silence.

In the Note on *Acts xiii. 48.* As many as
 were ordained to eternal life, believed. I offer
 three cogent Arguments, against his Expo-
 sition of those Words, which he durst not
 attempt to Answer.

P. 311. He saith, a late Author in his Annotations
 on *Rom. v. and Eph. ii.* denies the Imputation
 of Original Sin, and the propagating of it by
 Generation, and one might reasonably have
 expected, that in a Dissertation of Original
 Sin, something might have been offered
 against the Strength and shining Evi-
 dence

against Dr. Edwards's Cavils. 99

dence of his Reasons, and the Suffrage of DISC.
Antiquity produced to support his Denial; IV.
but the Dr. was fully resolv'd to say 
nothing.

On Rom. ix. 18. *Esthius* notes, That *Induratio* *cu* *jussu* *in* *prima* *sua* *origine*, *qua* *est* *prima* *Derelictio*, *sen* *Peccati* *Permissio*, *non* *aliam* *habet* *causam* *quam* *Dei* *Voluntatem*; this I say there, is an *reasonable* Note, and offer three Reasons why I say so: To which the Dr. only answers, That he hath observed in another P. 162.
place, that some of my own Notes rather seem to deserve that Epithet.

In my Note on James i. 14. I assert, That the Desires and Lustings of the sensual Appetite, are not our Sins till we consent to them; and this Assertion is there strengthened with such cogent Reasons, that the Dr. durst not attempt to answer them. To which I add, that all Sin supposes an Act of the Will, since otherwise a Man must be a Sinner whether he will or no; and all Consent is also an Act of the Will, without which there can be no Will, and so no Sin. To the Arguments there offered the Dr. hath nothing to say; and so I might refuse to answer his Attempts from Scripture to prove the contrary; especially if it be considered, that the Dr. yields the Point in the very first Words of that Paragraph, by saying, *this is that Lust which every Man is drawn away as often as he yields to Temptation*; for can he yield to Temptation without consenting to it? And the Apostle's Words
H 2 plainly

DISC. plainly inforce this Concession ; for he
 IV. doth not say every Man sins, *but every*
 *Man is tempted, viz. to sin, and enticed to*
sin, when he is drawn away by his own Lust.
 Now it is no Man's Sin to be only tempted
 and enticed to sin, provided he resists the
 Temptation ; but only to yield and con-
 sent to that Evil to which he is tempted
 and enticed. But against the plain sense
 of the *Apostle's Words*, and the plain Rea-
 sons which confirm it, the *Dr.* advances this
 senseless Objection, *That the carnal Mind is*
enmity to God ; as if to have Appetites and
 Desires towards Objects grateful to our
 Senses, tho' we do not suffer them to pre-
 vail so far, as to gain the least consent of
 our Wills, were to be *carnally minded, and*
so obnoxious to Death eternal.

To his second Argument from those
 Words, *Rom. vii. 7. I had not known Sin, but*
by the Law ; for I had not known Lust, except
the Law had said, thou shalt not covet, I an-
 swer, This Precept was not given to Brutes,
 but to the *Jews*, that is, to Men capable
 of using the Liberty of their Wills, and
 who are, upon that account, capable of
 obeying, or transgressing the Precept gi-
 ven ; but as I know of no Precept, forbid-
 ding those Acts of the brutish Appetite,
 which prevent our Reason and our Will ;
 so is it impossible they should be the Sins
 forbidden in this Text, because they are
 neither human Actions, nor is it in the
 Power

Power of our Will, and Reason to prevent DISC.
them: I cannot therefore answer better IV.

than the Judicious Tolet doth upon these Words, *Notandum est non quancunque Concupiscentiam eorum quæ sunt contra Legem esse prohibitam; sed quæ voluntaria est, quia aut nascitur ex Voluntate, aut accedit Voluntatis consensus; quæ enim in nobis Concupiscentiæ & Appetitus sunt ratione refragante, (dixerim non advertente) (non enim sensitivus Appetitus Voluntati nostræ semper subjacet) has non prohibet Deus, quoniam non prohibentur, nisi Actus voluntarii, qui in manu nostrâ sunt, hujusmodi autem Concupiscentiæ non sunt liberæ, nec in manu nostrâ, ideo nec prohibitæ sunt, nec peccata.*

The English of which Words in my Note on St. James is this, *There is no Law made to the sensual Appetite alone, but to the whole Man, (having the Use and Liberty of Reason) who cannot hinder sensual Appetites from arising in him before he perceives them; but he can restrain the Will from consenting to them, as soon as he perceives them, and this being all he can do, must be all he is obliged by the Law to do.*

2dly, Where he attempts to answer, he doth it with great Weakness, and too oft with greater Disingenuity: For instance, to my first Argument to prove the Words of Christ, *Matth. xxiv. 24.* contain not any Proof of the Indefectibility of the Saints, he thus replies, *He thinks he reasons Clerkly,* P. 4:8.

H 3

when

DISC. when he adds, Is it suitable to the Wisdom of our
 IV. Lord, to use (so) great diligence and caution, (as
 he doth) lest they should be deceived, (by these
 Men;) and, at the same time, to assure them
 it was impossible they should be deceived? This he
 looks upon as a great Absurdity; but herein he
 is much mistaken; for there is great need of these
 Exhortations to Diligence and Caution, they be-
 ing prescribed as means of Perseverance.

Ans. Here the Dr. is both mistaken and
 deceitful; for he not only conceals the
 particular Texts, relating to this Caution
 on which my Argument is grounded, viz.
*Let no Man deceive you; for many shall come in
 my name, saying, I am Christ, &c. 4. many false
 Christs and false Prophets shall arise to deceive the
 Elect; look ye therefore to it, Mark xiii. 22, 23.*
 but leaves out the (so,) and these Men, in
 which Words the Strength of my Argu-
 ment lies; and so makes me to argue only
 from Exhortations in the General, whereas
 I only argue from these particular Exhor-
 tations now mentioned. And I appeal to
 all Men of Judgment, whether, to intro-
 duce our Saviour saying to his Disciples,
*take heed, and see to it, that you be not deceived
 by these false Prophets,* and yet in the same
 Discourse, to the same Persons, at the
 same time, to assure them it was impossi-
 ble they should be deceived by those False
 Prophets, be not a great Absurdity, and an
 Affront to his Divine Wisdom?

In my first Answer to this Text, I say,
That the Phrase, ει δυνατόν, if it be possible, or if
 it

it may be, doth not denote an absolute Impossibility, but only a great Difficulty in the Performance of an Act possible. And this I prove from three Instances. The Dr. answers, we are not oblig'd to entertain this Exposition, unless he could prove, that in no place of Scripture, this manner of speaking denotes a thing to be impossible. Now in this Answer, he shews his miserable want of Logick; for he could not but see, that I was there answering this Argument,

DISC.
IV.

Ibid.

Reply,

That which is impossible, is that which cannot happen, but the deception of the Elect is impossible, ergo,

Now here the major Proposition being in *materia necessaria*, must be equivalent to an universal Affirmative; and the Proof of it must not only be from one, or two Texts, in which the Phrase, *si devalor*, if it be possible, signifies an absolute Impossibility; but from an Introduction of all the Places where this Phrase is used, that being only universally true, which is true in all Particulars. Again, That which is necessary, and impossible to be otherwise, never can be so; by proving then from three places, that the sense of this Phrase may be otherwise than his Argument necessarily doth suppose, I have fully destroy'd the Strength of it.

And whereas the Dr. saith, we are sure that it hath this signification in these Words, Mat. xxvi. 39. *If it be possible, let this Cup pass from me*, and in These, Mark xiv. 35. *He prayed,*

DISC. if it were possible the hour might pass from him.

IV.

He plainly seems to contradict our Saviour's Saying in the very next Words, v. 36. *Abba Father, all things are possible to thee, let this Cup pass from me.*

P. 326.

To my Exposition on John vi. 37. 44. He saith *this drawing of the Father, is meant of the force of Miracles, saith Dr. Whitby; but this is utterly against the scope of the place, as we may gather from the very next Words, It is written in the Prophet, that they shall be all taught of God; every Man therefore who hath heard, and hath learned of the Father cometh to me.*

I answer, That this is but one half of my Exposition, the whole being this, That Men are drawn to Christ by the Promise of Eternal Life, to be obtained by coming to Christ, and by confirming of Christ's Testimony, That *whosoever believed in him should have eternal life*, by the Works which the Father had given him to do.

2dly, Whereas he confidently saith, that this is proved to be against the Scope of the place from the following Words, v. 45. without the Shadow of an Argument to support that Confidence, I, on the contrary, say, these Words are a strong Confirmation of my Exposition; for is not he taught of God, who is taught by him, that he sent his Son to be the Saviour of the World; and hath not he heard, and learned of the Father, who hath heard his Testimony of the Son

con-

against Dr. Edwards's Cavils: 105

confirm'd by the Miracles done by the DISC. Father? IV.

He saith, *we are not to listen to what a late Writer, (D. W.) on the place (Joh. vi. 37.) saith, P. 386. That to be given of the Father, is, (1.) to be convinced by the Miracles which God hath wrought by Christ, to testify the truth of his Mission, and to be willing, on these Testimonies, to own him as the Messiah; so far the Dr. My Words, I go on thus, laying aside all those unreasonable Prejudices, and carnal Affections which obstructed their coming to him. This, saith the Dr. is a groundless Exposition; because, according to this, here is no giving the Persons to the Son by the Father, but only giving them Conviction as to the Miracles, which is a quite different thing. As if the Fathers giving that Testimony by his Miracles, which engaged them to come to the Son, were not his giving them to the Son, intended in those Words, All that the Father giveth me shall come unto me.*

3ly, In the Note on Acts 13. 48. I say 'tis highly probable, the genuine import of these words is this, *ὅσοι ἦσαν ἐκείνοι, ὡς πολλοὶ ὡς ὅσοι* as many as were disposed for eternal life, believed. And of this sense of the Word I laid Six Instances before his Eyes.

Yet here the Dr. rubbs his Forehead, and with his usual Confidence saith, *That this Verb τίτλων and τίτλων, never signifies in any Author, an internal quality or disposition, but always some external ordering, stoutly denying Matters of Fact plainly visible before*

DISC. fore his Eyes. And wherbas my first In-

IV. stance is in these Words, relating to St. Paul,

ἦν δὲ ὁ Παῦλος ὁμιλῶν, ὅτι ὁ Θεὸς ἡμᾶς ἠγάπησεν, ὥστε αὐτὸν ἡμεῖς ἠγάπησεν, ὥστε αὐτὸν ἡμεῖς ἠγάπησεν, ὥστε αὐτὸν ἡμεῖς ἠγάπησεν, for so He was disposed, Acts xx. 13. without any notice of these Words taken by him, he adds with the same Confidence, That it is observable that this is the constant acceptation of it in the whole Book of the Acts wheresoever it occurs. Which sure, *si quid in homine pudoris est*, must make him blush.

I go on thus, The second import, of which these Words are capable, is this, That as many as were well-disposed, believed to eternal Life. Now this, saith the Doctor, is an extravagant, needless, and arbitrary attempt of altering the Grammatical Course, and Syntax of the Words. To manifest the Falshood of this, it will be only necessary to lay the Words of the Evangelist before the Reader's Eyes, which lie in order thus; *Ἐπεὶ οὖν ἡμεῖς ἠγάπησεν, ὥστε αὐτὸν ἡμεῖς ἠγάπησεν, ὥστε αὐτὸν ἡμεῖς ἠγάπησεν, ὥστε αὐτὸν ἡμεῖς ἠγάπησεν,* In my construction they lie thus, *ὅσοι ἦσαν ἠγαπήμενοι ἐκείνου ἐκ τῶν ἀγαπῶν, ὅσοι ἦσαν ἠγαπήμενοι ἐκείνου ἐκ τῶν ἀγαπῶν, ὅσοι ἦσαν ἠγαπήμενοι ἐκείνου ἐκ τῶν ἀγαπῶν, ὅσοι ἦσαν ἠγαπήμενοι ἐκείνου ἐκ τῶν ἀγαπῶν.* Now I ask, Where there is any dislocation, or alteration of the Grammatical Course, and Syntax of the Words more visible in mine, than in his ordering, and Translation of them? Moreover, of such Mutation of the Order of the Words, few Chapters of the whole New Testament are without an Instance; this of the Acts affords many, see v. 10, 15, 20, 23, 34, 39, 46. So far is this from being extravagant.

4thly, In

ly, In my Note on *Act: xvi. 14.* I ar- DISCI
gue thus, Either Lydia alone was *fit*, *IV*
thy, i. e. prepared, disposed, and fitted to re-
ceive this *Influx*; or if it were absolutely neces-
sary that she might believe, and yet she alone,
tho' no more fitted, or disposed for it, than the
rest, received it, the other Auditors, for want
of this extraordinary Influence, must lye under a
necessity of not believing, and so it could not be
blame-worthy in them that they did not believe.
Now this Argument being too strong to
be answered, he betakes himself to one
of his two usual Words of Calumny, Ra-
covianism, Pelagianism, and charging me
with attributing the opening the heart, which
is the first Work of conversion, to Man, and not P. 338.
to God; whereas he knows that I assert the
contrary, declaring, that both the Liberty
of Man to chuse the Good, and the Mo-
tives which induce him to do it, is of
God, and I hope he will allow to Man
thus fitted, and excited by God, a Power
to consent to the Divine Motives offer'd
on purpose to gain that consent. More-
over, I there direct him to my Note on
Matth. xi. where he will find that this
Racovian Divinity, as he ignorantly styles
it, was the Divinity of all the Ancients;
and also will find it proved by two un-
answerable Arguments, as well as from
the Text, enquire in it who is worthy, that it
was also the Divinity of the Blessed Je-
sus.

DISC. In my Note on 1 Cor. viii. 11. I argue
IV. from these Words, *so shall thy weak Brother
 perish for whom Christ dyed, and from the like
 Words, Rom. xiv. 15. That Christ intention-
 ally dyed for them that may for ever perish;*
 confuting the Evasions both of them who
 interpret the Apostle's Words, *Of them for
 whom we ought in Charity to judge Christ dyed,*
 and of them who interpret them only of
 doing that which in its own nature tends to make
 our Brother Perish, tho' thro' God's prevention it
 hath not that Issue.

P. 418.

Now here the Dr. repeats the two baf-
 fled Evasions as a sufficient Answer to my
 Argument, without offering the least Word
 of Answer to the Arguments by which
 they were both confuted.

6ly, In my Note on 1 Cor. i. 8. *Who shall
 also confirm you to the end, that you may be un-
 blameable in the day of our Lord Jesus Christ;*
 to the Argument advanced from these
 Words, I give two Answers to which He
 hath nothing to say. And then I add two
 Arguments to prove, *that the Apostle speaks
 not here of any Promise made to the Elect, only
 among the Corinthians,*

1st. Because He plainly speaks to the
 whole Body of the Church, to the Church of
 God which was in Corinth, to all that call upon
 the name of our Lord Jesus Christ.

Ans.

against Dr. Edwards's Cavils. 109

Ans. To this I answer, saith the Dr. that DISC
tho' the Words Church and Saints in that second IV.
Verse are to be understood in general, yet here they
are restrained to some few of the Corinthians. P. 456.

Reply 1st. This is *gratis dictum* without the
least offer of Proof, and therefore is no
Answer at all. 2ly, It is manifestly false;
for the Apostle having spoken to all the
Saints called, and to all that call upon the name
of Christ, v. 2. goes on, saying, v. 3. *Grace*
be to you, and v. 4. *Giving thanks*
to God for the Grace given, *to you*; so
that you are wanting in no gift, and then adds,
v. 8. *That He will confirm, you to the end*,
speaking evidently still of the same Per-
sons.

2ly, I add, That He speaks not only of their
being preserv'd from falling away finally, but
of their being preserved unblameably, whereas it
is certain, the Elect are not always so pre-
served.

Ans. The Dr. Answers, That all the
Elect are in the Evangelical Interpretation
unblameable, and unprovable in this
Life.

Reply. Then was neither David blame-
worthy or reproveable for his Murther and
Adultery, nor Solomon for his Idolatry, nor
Peter for his Denial of his Master with an
Oath. In a word, either these Actions
were Violations of the Evangelical Cove-
nant, or they were not; if they were, these
Elect

110 A Defence of my Annotations

DISC. Elect Persons could not be unblameable,
IV. and unreprieveable, at least before they had
 repented of them; if they were not, then
 Murther, Adultery, Idolatry, and the De-
 nial of Christ with a false Oath, can be
 no Violations of the New Covenant. He
 proceeds to advertise me, that I should have
 taken notice, that they are said to be blameless in
 the Day of our Lord Jesus Christ; for then, and
 not before, they are fully acquitted from all blame
 and guilt.

Reply. Now, 1st, This is a plain Confutati-
 on of his former Answer, That in the Euan-
 gelical Interpretation they are in this Life unblame-
 able. (2.) The Text saith not that they will
 be blameless in the Day of Christ, but that
 he will confirm them (in their Obedience)
in vltis, to the end that they may (then) be
 found so. And (3.) he might have observ'd,
 that at the very beginning of this Note, I
 did take notice of these Words, and of the
 Inference the Fathers made from them.

6^{thly}, In my Note on 1 Pet. i. 5. *An In-
 heritance in Heaven is reserved for you, who are
 kept by the Power of God thro' Faith to Salva-
 tion*; I say these Words do not import, that all
 that have true Faith are (always) kept by the
 Power of God, so that they shall continue in the
 Faith; but that they shall be thus preserved, if
 they continue in the Faith, rooted and settl'd, and
 are not roved away from the hope of the Gospel,
 Col. i. 23. if they hold the beginning of their
 confidence firm to the end, Heb. iii. 14.

Ans^r.

against Dr. Edwards's *Cavils* IIII

Ans. The Dr. neglecting the Texts, by which this Answer is confirm'd, saith to the Assertion, *This is very strange; for if the Reader be pleased to consult the Context, he will be convinc'd of the contrary.* The Apostle had told them, that they were begotten to a lively hope of an Inheritance incorruptible, and undefiled, reserv'd in the Heavens for them, v. 3, 4. So far he speaks the Truth; but, saith he, it might be reply'd to this, that possibly they might never arrive at that Place; because straight is the Gate, and narrow is the Way that leadeth to Life, and few there be that find it; to prevent or take off this Objection, the Apostle lets them know, in the next Words, that they are kept by the Power of God thro' Faith unto Salvation.

Reply. All this is pure Invention; let the Dr. prove, that either this Reply was made by any to St. Peter, or that he spake these Words to prevent that Objection, and I will own that he hath impaired the Strength of my Answer. The Words of the Apostle suppose no such matter, but say only, That *this inheritance is reserved for you, who are kept by the power of God, through faith, unto salvation;* making, as in the Places cited he manifestly doth, their continuance in the Faith, the means of their being kept by the Power of God unto Salvation. And thus I have finished my Defence of the Interpretations given in my Annotations, and conceive, I have made

112 A Defence of my Annotations, &c.

DISC. made good the Character given lately of
 IV. the Dr. in Print, That he is a Warm, but a
 Weak Writer; which is abundantly confir-
 med by this, and many other of the Dr's
 Works.

APPEN.

APPENDIX.

A Short Answer to his tedious Discourse, concerning the fixed Term of Human Life.

In Treating of which, I shall, First, shew the State of the Question.

II. I shall endeavour to Answer all his Arguments from Scripture, and from Reason, produced to establish his Assertion. And,

III. Shall Demonstrate, That he neither hath, nor can he answer the Arguments produced against it from Scripture and from Reason.

CHAP. I.

THE State of this Question might be given in the Words of Seneca, and other profess'd *Stoicks*; for the Dr. is plainly of the same Opinion with them, and attempts the Solution of our Arguments, as they formerly used to do the like Arguments, used by other *Heathen Writers* against their *inexorable*
 I Fate.

Fate. But I shall Present it to the Reader, first in the *Dr's* Words, and then in those of the *Rigid Stoicks* exactly parallel to them. And,

- P. 4. First, He asserts, That *Man's Life* here upon Earth, and all things appertaining to it, are unalterably appointed and predetermined. The very individual and precise time of his continuance in the World, is prefixed and determined by the Almighty. That the End of our Lives is exactly determined; and that we must descend into the Grave, at the very moment which was prefixed by the Divine Decree. That the particular limits of all Mens Lives, were determined by God before the Foundation of the World; and that no Person ever went beyond these Limits, or came short of them. That the term of our Lives is fixed from Eternity, and beyond this no Man can go, and no Man can fall short of it. Lastly, That *Man's* time on Earth is set and appointed, and it is impossible to add to it, or to take from it. And this he fully proves from *Seneca* and *Antoninus*, to have been the Doctrine of the *Stoicks*, which no body can deny.
- P. 7.
- P. 9.

Secondly, He adds, That the Eternal Decrees reach not only to the End, but to the Means in order to it, they extend not only to Persons and Things, but to Time and Place, and all other circumstances belonging to them, p. 2. All the events and issues of Things that happen, are determined before-hand, not only the time when, and the place where, but the kind what, the manner where, the measure how much, the end and issue how long, are fixed by an unerring hand; the

Scenes

Scenes of Man's Life are all laid out, and every part that is acted was pre-assign'd by God, p. 20. All the Events of the World were from Eternity settled and determined, p. 23. He predetermines all things that ever shall come to pass. Olim constitutum est quid gaudeas, quid fleas, Sen. de Provid. C. 5. Now the immediate and necessary Consequences of this Doctrine, delivered in the Dr's own Words, are these,

1st, That not only the exact Period of every Man's Life is unavoidably fixed, and of necessity must happen exactly when it doth, but that all the Means, the Actions, the Circumstances, and Events which render the Period of Life, in some shorter, in others longer, which caused some to be cut off in the midst of their days, and others to fulfill the number of them, must also be necessary and unavoidable. For if the Decree, concerning the End of Human Life, renders that End necessary and unavoidable, the Decree concerning the Means, Actions, Events, and Circumstances which bring Men to that End, must be also necessary and unavoidable: For as every Effect must have its Cause, so every necessary and unavoidable Effect must proceed from a Cause equally necessary and unavoidable; and where there is a Power, which can be exercised so, as to avoid, or to refuse to do the Action on which the Issue or Effect depends, there is a Power to hinder the Effect. And, on the other hand, where the Effect is necessary and unavoidable, there

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can be no Power to refuse that Action by which it is produc'd; since no Man can have Power, to refuse to do that which is necessary to be done by him. To say, in this Case, a Man is free to do this Action, because the Power, or Faculty of doing it remains, tho' the Decree hath rendred the Exercise of that Faculty impracticable, is, as if I should say, a Bird is free to flee whither it will, tho' I hold it fast in my Hands, because it hath Wings to flee; or that a Man imprisoned, and fetter'd, is free to walk whither he will, because he hath Feet, and a Locomotive Faculty.

2dly, Hence it must follow, that when Good Men do, by the Fear and Love of God, and by Obedience to his Commandments, *prolong their days*, it was absolutely necessary, by the Decree of God, that they should thus Love, Fear, and Obey him to the End; because these are the Means, by God appointed, to lengthen out their Lives to such a Period, *By these things, saith God, thou shalt prolong thy days*, Deut. xxxii. 46, 47. *long life they add to thee*, Prov. iii. 16. *By the fear of the Lord thy days shall be multiplyed, and the years of thy life shall be increased*. Now seeing the Decree of God concerning their long Life, is also a Decree concerning all the Means, Actions, Events, and Circumstances which bring them to that Period; it cannot be necessary and unavoidable, that their Lives should extend to the Decreed Period, unless those Means, Actions, and

and Circumstances, on which that Period depends, be also necessary and unavoidable. And therefore *Seneca* confesses, That if Prayer or Sacrifices be Means to preserve Life, or obtain any Blessing, *hoc quoque fato esse comprehensum, ut fiant vota, ideo fient, idem tibi dico de Expiationibus, effugiet pericula, si expiaverit prædictas divinitus minas; at hoc quoque in fato est, ut expiet, ideo expiabit, i. e. Fate makes it necessary that we should use them.* And yet I have shewed, that in the Judgment not only of Sober *Heathens*, but of all the Ancient *Christians*, this Necessity destroys all Vertue, and renders all Actions so performed, worthy of no Reward or Praise. And this the *Dr.* owns and proves by saying, That *Willingness, Freedom, and Choice are necessarily required to all Vertue and Goodness; and what the Apostle saith of Charity, that it should not be of necessity, but willingly, Philem. 14. is true of all good works, and acts of religion.*

3dly, Hence it follows, That all the Sins, rash Actions, Improvidence, Quarrels, Contentions, and all the Wars by which Mens Lives are shortned, are even by God's Decree necessary and unavoidable; For since the Period of every Man's Life, according to this Doctrine, by the Decree of God, is fixed and unavoidable, the Actions, Means, Events, and Circumstances, which bring them to that Period, must also be fixed and unavoidable by the same Decree. And so the Murther of *Abel* by *Cain*, *Gen. iv.*

the Sin of *Er* and *Onan*, Gen. xxxviii. 8, 10. of *Zimri* and *Coxbi*, Numb. xxv. 14, 15. of *Uzzab*, 2 Sam. 6, 7. and of all those who by Self-Murder, or by Capital Offences, come to an untimely End, must, by Virtue of God's Decree, not only be determined to be done by them, but also to be done in such a Measure, at such a Time and Place, and with such Circumstances; and so they are, as *Manilius* the *Stoick* saith, *ad culpam, penamq; Creati.*

Lib. 4.

Nor can it be here reasonably answered, That tho' the Action in the Case be unavoidable, the Will of him that doth it may be free; for if by being free, you mean the Will to do that Action was avoidable by him that did it, and he might have refused to be willing to perform it, the Action also must be avoidable, and he might have refused to do it; for since whatever Action a Man doth, he must first will and chuse to do it, what he lyes under no necessity to will, he can lye under no necessity to do; but if the Action be by God's Decree fixed and determined, and therefore necessary and unavoidable, the Will to do it must be so also, by Virtue of

Apud A.
Cel. l. 6. c. 1.

the same Decree. And therefore *Chrysippus* owns, That tho' Men *voluntario impetu in Scelera & Delicta ruant*, 'run voluntarily into Sin and Wickedness,' *id ipsum ut ea ratione fiat naturalis illa, & necessaria rerum consequentia efficit, quæ Fatum vocatur*, 'yet that they should thus sin voluntarily, is from that natural and neces-

' necessary consequence of things, which is called Fate.' Now, why a good God should condemn, and even damn Men for being willing to do what his Decree hath made it necessary for them both to will and do: Why a God of Truth and Sincerity should command them to avoid, under the highest Penalties, what his Decree hath rendred unavoidable by them, or why a God of Justice should punish his Creatures for that, which, by Virtue of his own Decree, they had no Power to shun, Let this Dr. *Profundus* shew us. For, in the Judgment of all Men of Reason,† that

which it is not in the power of a Man to avoid, it cannot be his Duty to avoid, nor can it be his Sin that he doth not avoid it, nor can it be just in God to punish him for not avoiding it. God cannot command a Man to will what his Decree hath made impossible for him to will, or command him not to will, what his Decree hath made it necessary to will, because he hath made it necessary for him to do; and if it be unjust to punish a Man for an Action, which it was necessary for him to do, it must needs be so to punish him for being willing to do that Action; for that Moral Action, which it was necessary for him to do, it must be necessary that he should will to do.

† πανηρος τις ἀνθρώπων, ἐκ
ἐν δίκῃ κρινέσθαι μετὰ σοι, τὸν
δὲ ἀνάγκης ἐμπαυμένον ὑποπλη-
ρῶν ὄρον, Euseb. contra Hi-
eroclem. cap. 45.

Nor can these *Fatalists* find any refuge here by resorting to the first Sin of *Adam*, or the necessity it brought upon his Offspring to do Evil, or the supposed Impotency from doing what was morally Good which followed from it, seeing, according to their Doctrine, the Action, Means, and Circumstances of that Sin, by the Decree of God, were fixed and determin'd from Eternity, and so the necessary Events and Consequences of that Sin must be equally fixed and predetermined; and therefore must be also necessary, and unavoidable.

3. From what hath been discours'd, it is exceeding evident that the *Dr.* hath not been able to answer any of our Arguments from Reason against his Doctrine. The truth is, He hath miserably depriv'd, and falsly represented them; I therefore shall propound them in their due Strength, and then it will appear that He hath said nothing sufficient to invalidate the force of them.

Now the Foundation of them all depends upon the State which He hath given of the Question, and the Inferences deduced from it, *viz.* That where not the End only, but all the Means, Actions, and Circumstances relating to that End, are absolutely determined, or are, by Virtue of a predetermining Decree, infallibly, and unavoidably to come to pass, all endeavours to avoid any of the Means, Actions, Events,

vents, or Circumstances relating to that End, are vain, and insignificant: Seeing, upon this Supposition, all these things are necessary, and must be done in that very time, place, and measure, in which from all Eternity it was decreed they should be done. Thus when a Man lays violent Hands upon himself, if it were not pre-determin'd that He should do that bloody Act at the very time, when, by doing it, He put an end to his Life, but He might either not have done it, or might have done it at that very time, it is evident that He might not have done it at that very time, and so the Period of his Life was not fixed. But if, as the Dr. says, *P. 41.* it was necessary, and determined from all Eternity, that this Action should be done by him in that very nick of time in which He did it, it must be necessary by Virtue of that Predetermination, to be done by him then, and so it must be impossible for him to avoid the doing of it then. And then that Action being in its own Nature damnable, the Damnation of that Person must by Virtue of this Decree, be necessary and unavoidable.

All that the Dr. here can say is this, *P. 42.* That it is a gross Mistake to assert that God's determination from Eternity concerning this Matter, is the cause of this Person's sinning; for the Sin wholly proceeded from himself, and his depraved Will. Now this is visibly impertinent, and plainly false. It is impertinent, for

for the Argument only saith, That God's Decree makes it necessary that the Action should be then done, and the Inference is this, That therefore if the Action be sinful, it makes it necessary that the Sin should be done. Moreover every necessary Effect must have a necessary Cause, and when it is sinful, a Cause that shall of necessity produce that Sin; now if that be the depraved Will of Man, there must be first a necessary Cause of that Depravation; And 2^{dly}, a Cause that necessitates that depraved Will thus to act at the very Hour, and not to act so either before, or after; now a previous Determination of God to that Hour will unavoidably do this, but I believe it is impossible for the Dr. to assign any other Cause of this double necessity; nor could this Self-murder be culpable, if both the Action, and the Principle of Action were necessary, it being a Rule in Divinity, That no Man can lie under a necessity of Sinning, much less of committing a damnable Iniquity.

Argument
II.

Secondly, This Doctrine destroys both the necessity and the efficacy of Prayer, for Prayer is an Address to God for something that we want, and Prayer is a Means to obtain. Thus when we pray for Deliverance from sudden Death, or for Recovery from that Sicknes of which we dye, or Preservation from those Sins which bring Death upon us. If God hath predetermined both, that the Period of N. N's Life shall be so long, and

and also predetermined all the Actions, Means, and Circumstances that shall certainly prolong that Life to the decreed Period; Can that Man want any Means necessary so to prolong his Life? If Prayer be one of the Means appointed for that End, must it not then be as necessary for him to use that Means as to obtain that End? Or can Divine Wisdom command, exhort, and encourage him, to do that Duty in order to that End, which his Decree hath antecedently made necessary to be done, and impossible to be avoided, or left undone? Again, when God hath absolutely decreed that the Period of such a Man's Life shall be so short, and that it shall be cut thus short by his Iniquity, as he must have decreed, if he hath thus determin'd the individual Actions, Means, and Circumstances which shall thus shorten his Days, as that he cannot live one Moment longer; To what purpose then should this Man pray that he may not commit those Sins which God hath made the necessary Means, in order to that fixed Period? Can he by Prayer avoid what God hath antecedently made necessary to be done at such a time, and then impossible to be avoided by him?

This, saith the Dr. is *inconsiderate*, and *foolish* arguing, and yet he hath nothing but *inconsiderate*, and *foolish* Answers to oppose unto it, as V. C.

First,

Ibid.

First. That *Whatever be the Decree concerning any Man's Life, He must not baulk his known Duty.* As if that God who declares that he never said to the seed of Jacob, *seek my face in vain*, Isa. xlv. 19. could make that any Mans Duty which must be done in vain. Now sure, to pray that may not happen to a Man, or be done by him at any time, which God's Decree hath made absolutely necessary to be done, and impossible to be avoided by him at such a time, must be to pray in vain. *There is a sin unto death* saith St. John in his first Epistle Chap. 5. 16. *I do not say that a man shall pray for it, i. e. that God would give him life,* *ibid.* Now is not that Sin which God's Decree hath made the necessary Means to bring a Man to Death at such a time, a Sin unto Death, yea, if it be Self-murther deliberately committed, to bring him to Eternal Death, can it be then to any purpose to pray against it? Or can a God of Wisdom have made it any Man's *known Duty* thus to pray against his fixed Decree? If God hath made it all Men's Duty thus to pray, must he not by so doing give him sufficient Evidence, that he who cannot command him to do a thing in vain, hath not thus fixed the Period of his Life by an unalterable Decree?

Ibid.

2dly, The Decree, saith he, is *hid,* and secret, tho' it be fixed and certain, but what we are to do is open and revealed, and we must betake

our

our selves to the practice of it without Dispute and Hesitancy.

But what if the Decree be secret, if it be fixed to a Moment; and I know from God's Word that it must be so. For how should not knowing the Event, be a sufficient Motive to us, to use that which he calls the Means, so long as we believe the Event is already certainly determined, and can no more be changed by our Endeavours, than we can stop the Course of the Heavens. This is therefore no better than to deny the Conclusion, when the Premises are undeniable.

He concludes with this Enquiry, *Is it not* p 38.
very impious, as well as irrational and absurd,
to resist these plain Injunctions and Commands,
and to offer to frame Arguments against obser-
ving them? Thus is it usual with Men
 when they are baffled to fall to Rayling;
 and yet it is evident that the *Impiety* and
Absurdity lies in saying, what this Doctrine
 makes it necessary for Men to say, and
 own that God lays Injunctions and Com-
 mands on Men to do, or to avoid what his
 Decree hath before rendred it impossible
 for them to do, or to avoid. That he
 enjoins me to take care of my Health
 and Life, when his Decree hath made it
 necessary for me to dye by the Want of
 that Care, whenever that Want is the
 Means of my Death; and commands me
 to apply my self to such Ways, in order
 to my Health, when his Decree, that I
 should not have Health hath rendred it im-
 possible

possible I should do any thing conducing to it.

Accordingly to this Objection, ' That if
' the Term of Life be fixed, then the use of
' Means in order to Health, and Preserva-
' tion of Life, is impertinent, and to no
' purpose; and it is in vain to be sollici-
' tous to escape Dangers; for if all Things
' and Events be predetermined, it is im-
' possible for us, with all our care, to pre-
' vent, to frustrate, or in the least to alter
' them." I say, to this invincible Argu-
ment, to which scarce any thing can be ad-
ded, to give it clearer strength, The Dr.
calls this an Answer,

P. 35:

That God doth generally, and for the most
part conserve, and sustain the Life of Man in a
natural way, and therefore we ought to contribute
to it, by using such means as are natural and pro-
per, as avoiding of Dangers, preventing of Dis-
eases by Temperance and Sobriety, removing 'em
by using the help of proper Medicines, by taking
care of our selves, and not rashly exposing our selves
to any harm.

Now it is evident that this is no Answer;
for when a Man dyes the sooner, and at
the fixed Period decreed by God, for want
of the use of any of these things, must he
not, by virtue of the Divine Decree, have
dyed at that very season, and that for want
of the use of some of these things; and can
the Dr. prove, that it was Mens Duty to
use those Means which it was not possible
for

for them to use, and which they never could use but by so doing, they must null and frustrate the unalterable Decree of God? If God hath so ordered the World, that a Man ought to use, and may use the Means, which would preserve his Life longer than it is preserv'd; or that he may forbear, and may not do the evil Action which brings Death upon him; then Consultations are of use, then provident Care is needful, then it concerns him to use those Means, and to forbear those evil Actions. But if God hath so ordered the World, that by virtue of his Decree, Man cannot neglect if he would, or will to neglect any of the Means by which his Life is produced to the assigned Period, or that he cannot possibly avoid any evil Action which brings him to that Period; then, in vain are all our Consultations, in vain we trouble ourselves, in vain do we take care to use or not to use those Means, which are not in our power to use, or not to use. To make this still more evident, by the instances of a *Felo de se*, and a condemned Malefactor; if either of them had Liberty not to have done as they did, and they lay under no necessity, the one to kill himself when he did, the other to commit that Capital Offence which brought him to his Death when it did; then had they Liberty to contradict the absolute Decree and Will of God, nor was it necessary that it should be accomplished; but if they had no Liberty

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ty to contradict that absolute Will of God, that they should then Dye by those very Actions, then was it the absolute Decree of God, that they should then do as they did, and not do otherwise.

Yet the Dr. endeavours to prove from *Acts* xxvii. 21, 24. — 31. That a thing may be absolutely foretold and decreed, and yet unless means be used by us, in order to the
 P. 41, 42. completion of it, shall never come to pass, it being said by St. Paul, that there should be no loss of any person in the ship, v. 21. and by the Angel to him, v. 24. *μηδεὶς ἐκ ὑμῶν ἔσται ὑβρισμένος*, God hath given ye all that sail with ye; and yet St. Paul saith, v. 31. Unless these mariners abide in the ship, ye cannot be saved. Now from these Words, those Rationalists the Dr. so vehemently inveighs against, argue thus, Either the Promise in St. Paul's Judgment, was absolute and unconditional, and then he Lied, in saying except these abide in the ship, ye cannot be saved, or it was conditional, and so depended upon their Compliance with the Advice of St. Paul, and so they, notwithstanding, might have perished, if they had not comply'd with it. These Words therefore, as *Gratius* notes, that what was said v. 21. and 24. was to be understood with this Limitation, *si me audieritis, si ye will hearken to my counsel*, and also with this Proviso, that you will do that which is in your Power, and God hath given you Skill and Ability to do: Those that could swim being saved by Swimming,

ming, and they that could not, by getting upon Boards and broken Planks, v. 43, 44. They therefore having with them Mariners skill'd in the conducting of the Ship, and Power sufficient to retain them in it, St Paul informs them, that God's Promise of their Safety, was to be effective by their means, and not otherwise.

In fine, it is certain that we do reasonably admonish and advise Men to avoid those Actions, which will bring Death upon them; and that God himself doth frequently caution his own People not to do such forbidden Actions, lest they bear the punishment of their sin, and dye for it, Lev. xxii. 9. Numb. xviii. 22, 32. but if those Actions, which bring this Death upon Men, were necessary by the Decree of God to have this Effect upon them, it can be to no more purpose to admonish them, than to admonish Fools and Children; for no reason can be given why we do not admonish them, but this, that our Admonition cannot induce them to do otherwise; and if neither the Admonition of God or Men can induce any Man to do otherwise than he hath antecedently decreed they shall, there must be as little reason for them. And as when *Chrysippus* had laid down his Doctrine, That all Things and Actions came to pass by Fate, or by a necessary Course of outward Causes, he charged Wicked Men not to excuse their Crimes, by flying *ad Fati necessitatem*, that is, not to

*A. Gel.
l. 6. c. 1.*

make this plain and necessary Inference from his Doctrine, that therefore all sinful Actions come to pass by Fate. So these Men having told us, That all Actions and Events, all Means and Circumstances relating to them, are fixed and predetermined by the Divine Decree, desire us not to be so *impious* and *profane*, as to make hence this clear and shining Inference, that then all sinful Actions, and their Circumstances, must be fixed by the same Decree; and that it is as vain to endeavour to hinder them in our selves, or to reclaim others from them, as it is to endeavour to unfix the unalterable Decrees of Heaven. And therefore they have good reason to cry out, fye upon those naughty Men called *Rationalists*, and call upon them to retract their Inferences, which they are ready to do, when they have first retracted those fatal Doctrines, from whence they follow, with a clear and convincing Evidence.

CHAPTER II.

HAVING thus given you the State of this Question, according to the Dr's Sentiments, the Inferences, which undeniably follow from it, confirmed the Arguments from Reason we produce against it. It remains now, That we acquaint

quaint the Reader with our own Opinion concerning this matter, which is this:

First, Negatively, That there was never such a Period set to the Days of Man, as could not be shortned by his Sin, Rashness in running upon Dangers, and Improvidence; God having never engag'd himself, not to punish Men with Death, who had wilfully forfeited their Lives to Justice, and having given Commission to his Vicegerent to cut off Evil-Doers; nor does he stand engag'd to preserve rash, foolish, wilful, and improvident Persons from the Dangers which they bring upon themselves.

Secondly, And positively we own, That ever since the Fall, the Divine Wisdom hath thought fit to set such a Period to Human Life, in the general, which in the ordinary course of Nature they do seldom pass; thus, before the Flood, a Thousand Years was that Period which no Man, that we read of, passed.

After the Flood, Man's Age gradually decreas'd from Five to One Hundred Years, which in Abraham's Time was counted Old Age, Gen. xviii. 11:

But about the Time of David, the Term of Life, that Men ordinarily expected they might reach, was Seventy Years, or, if they were of great Strength, Eighty: Whence, from that Time, Seventy Years was usually reckon'd as the Term of Human Life, both in Scripture and Profane Authors: For David himself dyed in the Seventieth Year of his Age, and yet when he dyed, he was old

and full of days, Chap. xxviii. 29. The Psalmist saith, Psal. xc. 10. the days of our age are seventy years; then usually our Strength faileth, and gives place to Death, tho' some be so strong, that they come to fourscore years; and Isa. xxiii. 15. Tyre, saith the Prophet, shall be forgotten seventy years, *ὡς ἡεβὼν ἀνθρώπου*, as the Age of a Man. So the Septuagint, and the Arabick, Theodoret, and Procopius upon the place; Philo, in the Praise of the Septenary Number, saith, That *κατὰ τὴν δεκάτην τὴν βίαν τὸ ἐκταύτον πάλος*, in the Tenth Septenary is the desirable end of Life; and that, according to Solon, he that attains to that Age, lives, *κατὰ μέτρον*, to the measure of Human Life, and dyes not, *ἀνεσχόμενος*, before his time; and Laertius informs us, that Solon declared, that Seventy Years was *ὁ γένος ἀνθρώπων εἰς*, the term of Human Life. Macrobius saith, *Hæc à Physicis creditur metâ vivendi, & hoc, vitæ humanæ perfectum spatium terminatur*, and this, by the Naturalists, is conceiv'd to be the Boundary of Life, and the full Space in which it terminates. Now to the general Term of Life we say those Passages of Scripture, which relate to this Subject, are to be referred,

De Mundi
Opif. p. 1.

De Som-
nio Scipi-
onis, l. 1.
c. 6. p. 31.

2dly, Observe, That they who liv'd near any of these Periods, are said to be stricken in Age, or Years, as Joshua, chap. xiii. 21. xxiii. 1, 2. and David, 1 Kings, i. 1. to dye in a good old age, full of years. 1 Chron. xxviii. 29. to fulfill the number of their days. Exod. xxiii. 25, 26. and to come to their graves in a full age, like as a shock of Corn cometh in its Season, Job v. 26.

3ly, Ob-

3ly, Observe, That it is highly probable that this usual Period of Life depended much upon the Temperament of Mens Bodies ; and that as the Age of Men was shortned, so was the Temperament of their Bodies changed ; and as this follows from the precedent Observation, *David*, who dyed at *Seventy* Years, being said to *dye in a good old Age, full of Years*, as well as *Abraham* and *Job*, who lived to 240 Years. So is it highly probable, on this account, that when Men lived the longest Age, it was proportionably longer e're they came to Manhood, or to the Years of getting Children. Thus of those who were before the Flood it is observable, That they who lived the longest were above an *Hundred* Years Old before they begat Children ; when they lived betwixt *Two* and *Three Hundred* Years, they began about *Thirty* to beget Children ; whereas, when their Age was contracted to *Seventy* Years, they had Children from *Fourteen* and upwards.

4ly, Observe, That in all these Periods, the term of Life was not so settled by any Decree of God, but that it might be, and was indeed lengthned by Mens Piety and Care, and shortned by their Sins, and want of Providence and Care. Thus when God swept away the Old World with a Flood; before he did this, he allow'd them 120 Years for that Repentance which would have prevented it, and during that Time, sent his Prophets to perswade them to re-

K 3

pent,

pent, that they might not perish. Now to what purpose should the Wisdom of God do this, if he had absolutely decreed they should not repent, but should inevitably perish by the Flood? Could he send his *Prophets* to divert them from what his own Decree had rendered necessary to be done by them, or delude them with an offer of Deliverance upon their Repentance, if his Decree had rendered their Destruction inevitable at that very season? Or why doth St. Peter say, that the *long-suffering of God waited on these disobedient persons in the days of Noah*, 1 Pet. iii. 20. when if it did not wait for their Repentance, that it might preserve them, it must only watch for their Ruin, that he might destroy them, which is a very odd design of that *Patience and Long-suffering*, which, saith the *Apostle*, *leadeth to repentance*? Hence it is said of those Men, upon whom the Flood was poured out, *that they were cut down out of time*, Job xxii. 16.

Again, When God destroy'd the Cities of Sodom and Gomorrah, for their unnatural Lusts, *their pride, fulness of bread, and abundance of idleness*, Ezek. xvi. 49. was it absolutely necessary, by virtue of God's Decree, that they should then be guilty of those Sins, with all their aggravating Circumstances? If so, why did God punish them so severely, for what he himself had made necessary to be done by them? And since there is the same reason to assert this
of

of all the other Sins which bring wicked Men to Death, how could this dreadful Judgment be designed, as St. Peter saith it was, to render them *an example to those who afterwards should live ungodly*, seeing, according to the Doctrine, the Divine Decree had also made it necessary they should thus sin and perish; and this Example could not alter God's Decree concerning the Actions, Means, Events, and Circumstances which should inevitably procure their Death at such a time? If they lay under no necessity of Sinning, then they could lie under no necessity of perishing *then* by their Iniquity. And the same Argument will hold concerning all who ever perished for their Sins by Pestilence, by Sword, or Famine.

Lastly, God doth not so set the Periods of Human Life in general, as to prescribe unto himself, from shortning Mens Days, when by the Temper of their Bodies, they might have lived longer; for this he did to *Er, Onan, Uzzah*, and all that dyed by his immediate Hand; and thus he shortens the Lives of good Men upon Earth, to prevent the Temptations they may meet with in a World generally corrupted; as in the Case of *Enoch*, who, saith the Book of *Wisdom*, Chap. iv. 11. *was speedily taken away, lest iniquity should alter his understanding, and deceit beguile his soul*; and of good *Josiah*, who *was taken away from the evil to come*, when he was not Forty Years Old, 2 Kings, xxii, 20. He also doth sometimes prolong Mens

K 4
Days,

Days, above the usual Term, either by giving them a new Constitution of Body, as in the Case of *Abraham's* dead Body, see the Note on *Rom. iv. 19.* or by preserving them alive by extraordinary Methods, when their Diseases were in their own natures mortal, as in the Case of *Hezekiah.* And thus also he sometimes preserves the Lives of evil Men, not as the *Dr.* wickedly says, *to encrease their Guilt,* p. 33. but to be Scourges to the Guilty, or to reserve them for a more remarkable Destruction, as in the Case of *Pharoah,* to whom he speaketh thus, *Exod. ix. 15, 16. Thou shouldst have been cut off from the earth before; but in very deed I have made thee stand,* or preserved thee alive, *to shew in thee my power, and that my name may be declared throughout all the earth,* by a more glorious Destruction of thee at the *Red Sea,* *Exod. xiv. 4, 17.*

Having thus stated the Question, according to our Sentiments of it, I proceed to answer what the *Dr.* hath produced from *Scripture,* and from Reason, To prove that there is, by Virtue of God's absolute Decree from all Eternity, a fixed, and unalterable Period of the Lives of all Men.

And to his Two Arguments from the Words of *Job,* chap. vii. 1, 14. I might truly answer, That did they indeed bear the sense which he hath put upon them, they could afford no certain Argument of the Truth of this Doctrine; for we lye under an Obligation to believe, that
the

the Words of *Job* are faithfully deliver'd by the Sacred Pen-Man, whoever he might be, but have no reason to believe, that every thing which *Job* there uttered, was spoken by Divine Assistance, or the immediate Inspiration of the *Holy Ghost*. For as it is unreasonable to believe that *Elihu* in all his Accusations of him, charged *Job* falsely, God not charging him, as he doth his three other Friends, with Folly, for not speaking of him the thing that was right; so God himself declares, That he had darkned counsel by words without knowledge, ch. xxxviii. 2. and *Job* himself confelleth, chap. xlii. 8. that he had utter'd that which he understood not, things too wonderful for him, that he knew not, chap. xlii. 2. and for which he abhorred himself, and repented, v. 6. And, as almost all Interpreters say, that tho' *Job* had a good Cause, yet *male eam defendit*, he defended it ill, especially by charging God with undue severity, and saying, he had multiplied his wounds without cause, ch. ix. 17. enquiring of him thus, Is it good for thee that thou shouldst oppress, ch. x. 3. complaining, that he was become cruel to him, ch. xxx. 21. and saying, he teareth me in his Wrath who batieth me, ch. xvi. 9. so doth not God himself charge him with Insolence, in thus contending with, and reproving him, ch. xlii. 2. and by enquiring thus, wilt thou disanul my judgment, wilt thou condemn me that thou mayest be righteous, v. 6. And, lastly, doth he not express great Impatience under his Afflictions,

ons; by desiring so oft that God would cut him off, and destroy him? chap. vi. 8, 9. vii. 15, 16. x. 8. It being therefore certain, that these Words of Job could not be spoken by the Dictate of God's Holy Spirit, what Assurance can we have, that the Words cited from these two Chapters were Divine Truths, and not rather Opinions that prevail'd among the Edomites? And then there being no other Places in the Old Testament, which afford the least appearance of an Argument to confirm his Doctrine, after all the Dr's Boasts, it must be destitute of any Scripture-Proof from thence. But to wave this Advantage:

First, To his Argument from Job vii. 1. *Is there not an appointed time for man upon the earth?* I answer,

1st, That these Words may be rendred from the Original, *Is not Man's Life a warfare upon Earth?* This, by the Dr's Confession, is the primary Import of the Word *Isaba*, viz. not an appointed time, but a warfare; so is it rendred by the Chaldees, and Vulgar; and in this sense of the Words, saith Drusius on the Place, doth all Antiquity agree; And in this Import of the Words the Dr's Argument is evidently Impertinent, and the sense of Job's Words may be only this; 'Seeing the Life of Man is as a Warfare, in which Soldiers, after a time of Service, have their Mission; and he is a Mercenary, or Labourer, who when his Work

' Work is done ; and his Service ended,
 ' desires Rest and Freedom, why may not
 ' I, who find no Rest here Day or Night,
 ' desire that Death which will give Rest
 ' and Freedom to me from all my Labours.
 ' So Dr. *Patrick* paraphraseth these Words,
 ' *v. 1.* Is not the whole Life of miserable
 ' Man a perpetual Conflict with various
 ' Troubles; and must he not at best under-
 ' go much Toyl, Labour, and Weariness?

' *Verse 2.* Why may I not then as passio-
 ' nately wish to see an End of it, as a Slave,
 ' in a hot Day, gasps for the Refreshment
 ' of the Shade, or the Labourer longs for
 ' the Evening, when he may rest, and be
 ' paid for his Pains?"

That Flood of Words the *Dr.* here pours
 out about a Mercenary, hath nothing of
 Strength in it ; for whether he be a Merce-
 nary for three Years, as *Isa. xvi. 14.* *xxi.*
16. or an Hireling for Days, as *v. 6.* and
Matth. xx. 12. He is an Hireling as well
 for a short, as a set Time; and so *Job*
 might refer to either of them ; and the
 Words cited from *Job, xiv. 14.* are, as here,
all the days, Bebai, of my warfare will I wait
 for the change of this my calamitous Con-
 dition.

2dly, Admit, That the Words should be
 rendred *a set, or appointed time,* *Job* doth not
 say there is a fixed Period of every Man's
 Life in particular, but that God hath set
 Bounds to the Life of Man in general, as
 we acknowledge he hath done ; nor doth he

he say, That Man cannot shorten this Time by his Sin, or that God will never be pleas'd to lengthen any Man's Life beyond that Season. And if so, these Words cannot assure us, that God, by any absolute Decree, hath so fixed the Period of each Man's Life, that nothing can be added to, or taken from it.

To his Second Argument from these Words, Chap. xiv. 5. *His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;*

I answer, That these Words, as they are Translated, and in their ordinary Sense, will fairly admit of our Interpretation, and respect only the general Term of Human Life; Thus *the days of our years are appointed to be seventy years, this thou hast settled as the number of his months, and the boundary of his Life in an ordinary course of things;* but yet this hinders not, but that some *thro' strength may come to fourscore years,* and that others may *not live out half their days,* Ps. lv. 23, and the number of their Months, of which Job speaketh here, *may be cut off in the midst,* Job, xxi. 21. And here let it be noted, that in the computation of Human Life, it is the same thing to do it by Days, Months, or Years; so throughout the fifth Chapter of Genesis, the Years of the *Antediluvians* are reckoned, and then it follows, *so all the days of N. N. were so many years.* And

Job

Job iii. 6. Let it not be joined to the days of the year, let it not come into the number of the months. So Chap. vii. 1, 3. xxix. 2.

The Words may be rendred, from the Hebrew, thus, *im barutim jamaia*, since his days are cut short, seeing the number of his months are with thee, i. e. Our Times are in thine Hand, to order and dispose of them, as thy Divine Wisdom seeth fit, Psal. xxxi. 15. and it hath been thy Pleasure, to make, *Hukkai*, Ordinances concerning the Life of Man, setting such Bounds of it, which, ordinarily, he shall not pass; this, I hope, may move thee to turn thy Hand from me, and give me a little Respite, before those, *Sbenith Misphar*, years of number, or few years, do come, when I shall go the way whence I shall not return, Job xvi. 22. And, in this sense, they accord well with, and even strengthen our Opinion.

3dly, *Vatablus* and *Mercer* say, That Job here desires a Release, *ex generali Hominum conditione, & vite brevitare*, 'from the consideration of the frail condition, and brevity of Human Life;' and Dr. *Patrick* here saith, 'He pleads with God for some mitigation of his Miseries, from the consideration of the Shortness of Life, and the Trouble that naturally belongs to it, which he thought might move him not to add any greater burthen of Sufferings, (or lengthen them out farther) especially considering that, being Dead, he could not come into the World again, to receive

‘ receive the Marks of his Favour.’ And this is made highly probable from these Words, which begin the Chapter thus, *Man that is born of a woman is of few days, and full of trouble.* 2. *He cometh forth as a flower, and is cut down, he fleeth also as a shadow, and continueth not.*

Moreover it is certain, that this Holy Man useth these Words, *Oh! that thou wouldst hide me in the grave,* v. 13. as an Expression of his Desire to Dye, and be thus rid of his present Trouble; whereas, had he thought and believed, that the Term of his Life was from Eternity so fixed by the Decree of God, that it was impossible to take one Minute from it, to what purpose should he so importunately desire that Death, which he knew could not possibly happen to him before that fixed Period, and which, when ever it was appointed to come, would certainly release him from his Troubles? And seeing the Event shews, That the Time which God continued his Life longer, was One Hundred and Forty Years, how vain must be his Wishes, upon this *Hypothesis*, that God would then cut him off; seeing these Desires could neither alter God’s Decree, nor be Means, appointed by him, to abbreviate his present Life?

3dly, Whereas he argues from these Words of Christ, *Mat. xxvi. 27. that no Man can add by his sollicitude one cubit, ἐν τῇ ἡλικίᾳ αὐτοῦ, to his stature;* by Interpreting this of his Age, were this Interpretation to be admitted;

mitted, it would not do him any Service, seeing even in this sense, here is nothing to intimate, or insinuate, that Men may not shorten their Lives by Sin, Intemperance, Rashness, and other Ways of bringing Death upon themselves: But,

2dly, This Interpretation is not only contrary to the sense of all *Antiquity* of *Chrysostom*, *Euthymias*, and *Theophylact*, among the Greek Expositions, of *St. Jerom*, *St. Austin*, *Hilary*, and *Bede* amongst the *Latins*, and to all modern *Interpreters* that I have ever read, but is abundantly confuted, (1.) By the Word *Cubit* here added to *ἡμεραν*; for a Cubit is not a Measure of Time, or Age, but only of *Length* and *Stature*. (2.) From the Example of the Lilies of the Field, for, consider, saith *Christ*, not their Age, which is very short, but, *πῶς αὐξάνουσιν*, how they do increase, or grow without their Care.

3dly, The Sollicitude here forbidden, is not a prudent and an honest Care, for Preservation of their Lives, seeing to this he plainly doth advise them, by commanding them, when they are persecuted, to flee from one City to another, for preservation of their lives, *Matth. x. 23.* and because they were sent as sheep among wolves, to be wise as serpents, and harmless as Doves, *v. 16.* The Sollicitude therefore, here forbidden, is only an anxious Sollicitude, join'd with a Distrust of Providence, both which are rather Means to shorten, than to prolong Mens Lives.

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His other pretended Texts of Scripture, are so weak and trifling, that I will not tire the Reader's Patience with an elaborate Confutation of them; for would any Man, of common sense, attempt to prove this Doctrine from the Words of Job, *thou wilt bring me to death, al beth moed, ad domum conventus*, to the place of the assembly of all the living, Job xxx. 23. Or from these Words of St. Paul, Heb. ix. 27. *It is appointed for all Men once to dye?* For doth it hence follow, That there is a Period of all Mens Lives, which cannot be prolonged, or contracted any more, than that all Men must dye at the same time, none sooner than another?

If David saith, Psal. xxxi. 15. *My times are in thy hands*, that is, saith the Bishop of Ely and Dr. Hammond, *Thou knowest when to deliver me from the hand of my Enemies*, can this have any relation to the fixed Period of all Mens Lives?

Is it not ridiculous, to attempt to prove that all Men shall dye at a fixed Time, by the Decree of God; Because the Preacher saith, Eccl. iii. 2. *there is a time to be born, and a time to dye; a time to plant, and to pluck up that which is planted; and v. 5. A time to gather stones, and a time to cast them away?* For might he not as well conclude hence, that God had absolutely decreed the Time, when any Man shall pluck up any Weed, or Nettle in his Garden; or when a Boy shall gather any heaps of Stones together, or throw them away?

Or

Or, *Lastly*, If there was a Time appointed, in which *Christ* was to finish his Work upon Earth, will it hence follow, That there is an absolute Decree concerning the very Moment of every Man's Life and Death? If indeed the *Dr.* could be serious in producing things so ridiculous, he must be ridiculous who imagines they deserve a serious Reply, and must transgress the Wiseman's Precept, *Prov.* xxvi. 4.

2dly, His Reasons are as frivolous, as his Texts are impertinent: For, (1.) He pretends to argue from God's Immutability, *i. e.* his Freedom from change in Nature, Judgment or Purpose; but yet in all that *Paragraph*, there is not one Shadow of Proof from the Denial of his Doctrine, That God can be charg'd with Mutability. He only says, that they who deny God's Prescience, must doubt of his Immutability, but what is that to us, who both assert and prove his Prescience, He adds, *p. 23. that there is nothing defective, nothing superfluous in God's Counsels and Purposes, and therefore there is no need of making any alteration in them*; Now this is an undoubted Truth; but when he adds, *that we may rightly gather thence, that all the Events of the World were from Eternity settled and determin'd*; this is such a gross *non sequitur*, such a *Petio Principii* as discovers the Author of it.

(2.) This follows, saith he, from the Divine Perfection, from whence he argues, *that nothing can be done without God's previous Will*, as if it were a part of the Divine Perfection,

fection, previously to will all the Wickedness that is done in the World, tho' it is certain that nothing can be Wickedness but what he hath forbidden, and so would not have done, and which for him to will, would be an Argument of his want of Perfection both in Holiness and Goodness. *The contrary, saith he, would argue Weakness and Deficiency, as if he were not able to determine all Actions and Events, i. e. all the Wickedness and Mischief that can be done in the World ; which is in effect to say God could not be an All-Perfect and Almighty God, unless he were the worst of Beings, even worse than the very Devil ; for he can only perswade Men to do the vilest, and most mischievous Actions, but cannot predetermine them to the doing of them. Such horrid Blasphemies pass for strong Reasons with the Doctor.*

CHAP. III.

IT is observable throughout the Dr's Book, that he boasts very much of *Scripture-Evidence* for his Assertions, when it lies entirely against him, as will be evident from both those *Scriptures*, which he vainly attempts to answer, and from our chief Argument, which he durst not meddle with; now that is taken from those numerous, and plain Texts of *Scripture*, in which God makes

makes a Declaration, or Promise of long Life, upon Mens Obedience, or cautions them against such Transgressions, lest they dye for it, and threatneth to shorten Mens Days for their Iniquities. Whence it is evident, That Mens Lives may be prolonged, beyond what otherwise they would be, by their Piety; or shortned, more than otherwise they would be, by their Wickedness.

And, *First*, The Promises of this Nature are these, *If you will serve the Lord your God, I will take away sickness from the midst of thee, and will fulfil the number of thy days*, Ex. xxiii. 25, 26. Where it deserves to be observ'd, that this cannot refer to any absolute Decree concerning each Man's Life in particular, that being absolute, and not suspended on the Performance of Conditions; and therefore, as it is a Promise made to God's People in the general, so is it an Evidence that there is a *Number of Mens Days*, in general, which may be fulfill'd, or not, as they deport themselves towards that God to whom belongs the *Issues of Life and Death*. Thus God saith to Solomon, *1 Kings iii. 14. If thou wilt walk in my ways, and keep my Statutes, and Commandments, then will I lengthen thy days.* And, *Prov. ix. 11. By the fear of the Lord thy days shall be multiplied, and the years of thy life shall be encreased.* Set your heart, saith Moses, *to all the words which I testify among you this day, because it is your life, and*
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thro' this thing you shall prolong your days, &c. Deut. xxxii. 46, 47. And to this Head we may refer all God's Encouragements to fear him, to depart from Evil, and do Good, to obey, love, and serve him, arising from an Assurance of this Blessing of long Life to them that do so, viz. Honour thy Father and thy Mother; that thy days may be long in the land which the Lord thy God giveth thee, Exod. xx. 12. Which, saith the Apostle, Eph. vi. 2. is the first Commandment with promise. Deut. x. 40. Thou shalt keep my statutes and ordinances, which I command thee this day, that thou mayest prolong thy days upon earth. and again, Chap. xi. 8, 9. vi. 1, 2. xvii. 20. xxii. 7. So Psalm xxxiv. 12, 13, 14. What man is he that desireth life, and loveth many days; let him eschew evil and do good. And Psal. xci. 16. Because he hath set his love upon me, with long life will I satisfy him, and shew him my salvation. Prov. iii. 1, 2. My son keep my commandments, for length of days and long life shall they add to thee; and Chap. xxviii. 16. He that hateth covetousness shall prolong his days. The fear of the Lord, saith the Wiseman, prolongeth life, Prov. x. 27. Wisdom is a tree of life to them that find her, and length of days are in her right hand, Prov. iii. 16, 18. Now the Foundation of these Arguments is this; God hath encourag'd Men to the Performance of these Duties, by the Promise of long Life, and the fulfilling the number of their days, upon the Performance of these Conditions; and therefore these Conditions could neither,

ther be impossible to them, who, upon failure in them, have lost the Blessing promis'd; nor were they absolutely necessary to be done by all, who by performance of them, obtained the Blessing promised; therefore they who obtain'd this Blessing, might not have obtain'd it; and they who did not obtain this Blessing, might have obtain'd it.

Moreover, Seeing all Commands to do such Duties, that *long Life* may be the Consequence of the Performance of them, are plain Evidences, that Length of Life depends so much on the Performance of those Duties, as that it may be ordinarily expected upon Performance of them, or that the contrary may be dreaded upon the Neglect of them. And seeing, when God expressly says, *by this thing shall thy life be prolonged*, he intimates, That, without it, this Life would not be prolong'd; seeing, when he promiseth, That *by the fear of the Lord mens days should be prolonged, and the years of their life should be multiplied*, he clearly teacheth, that were this Fear of God is wanting, they shall not be thus multiplied and encreased. And where *long Life, and length of Days*, is by him, who *is our Life, and the length of our Days*, entail'd upon the Love of God, Obedience to his Precepts and Spiritual Wisdom, we have reason to believe it would be shortned, upon our Neglect of these Duties; it therefore either must be said, That it was absolutely necessary,

that all who do obey these Commands, or perform these Duties, lay under an absolute Necessity to do so, and that it was impossible for them to do otherwise, which, in the Judgment of common Reason, and of all *Antiquity*, destroys all Vertue, and renders it unworthy of Reward and Praise; or else it must be owned, that Mens Days may be multiply'd or lessened, their Lives shortned or encreased, according as they do perform, or do neglect those Duties.

Secondly, I have formerly shew'd, That God doth oft caution his own People not to do such forbidden Actions, lest they bear the punishment of their iniquity, and dye for it, *Lev. xxii. 9. Numb. xviii. 22, 32.* He also threatneth a short Life, and sometimes a sudden Death to the Workers of Iniquity. Thus Moses saith, *Deut. iv. 25, 26.* If you shall corrupt your selves, and shall make a graven Image, or do evil in the sight of the Lord your God, I call heaven and earth to witness against you, that you shall not prolong your days, but shall be utterly destroyed; and *Chap. xxx. 17, 18.* If thou shalt turn away to worship other Gods, and serve them, I denounce against you this day, that you shall surely perish, and shall not prolong your days upon the earth. Evil shall slay the wicked man, saith the Psalmist, *Pf. xxxiv. 27.* Evil doers shall be cut off, *Pfal. xxxvii. 9. and v. 20, 29.* they shall consume as the fat of lambs, i. e. suddenly, thou castest them down to destruction, they are brought into desolation, as in a moment.

The

The years of the wicked shall be shortened, Prov. x. 20. It shall not be well with the wicked, neither shall he prolong his days, Eccl. viii. 13.

Now all these Cautions not to commit these Sins, lest they dye for them, are certain Evidences, that by abstaining from them, they might prevent that Death; and also that God gave them these Cautions for that very End. And all these Threats and Declarations, *That evil doers should be cut off before their time; That their days shall be shortened, and that they shall not live out half their time; That they shall not prolong their days, but shall quickly perish, Deut. xi. 17, 28.* as they were certainly desig'nd by the Divine Wisdom, to prevent the doing of those Actions; so are they certain Demonstrations, that God designed to shorten Mens Lives, as they became guilty of those Sins, It therefore either must be said, That all those Persons, whose Lives were thus shortened by their Sins, lay under a Necessity of doing all the Wickedness they did, and that the absolute Decree to take them off at such a season, was also a Decree, that they should unavoidably commit such Sins at such a Time; or else it must be granted, that they might not then have thus sinned, and so would not then have perished by their Iniquities.

2dly, It is also evident, that the Dr. was not able to give any satisfactory Answer to our Arguments, from *Scripture*, against his Opinion: For,

P. 30.

1st, The Argument arising from the Instance of *Hezekiah* is to this effect. That which God had absolutely decreed to come to pass only fifteen Years after, he could not truly have threatned to him fifteen Years before that Time; but God expressly said to *Hezekiah*, by his Prophet, fifteen Years before he dy'd, *Set thine house in order, for thou shalt dye, and not live.* To say here, as the Dr. doth, That the Import of these Words, is only this, *Thy disease is mortal in its own nature, did not I in my mercy deliver thee, and check the fury of it,* is insignificant.

For, if God had really decreed to extend his Life to fifteen Years more, he must have decreed also, that his Disease should not be mortal to him, whatever it might be in his own nature; and so his Prophet could not have truly said to him, either Affirmatively, *Thou shalt dye*, or Negatively, *Thou shalt not live*; and much less could he, for this reason, have required him to *set his house in order*, because he was to dye. Men are hard put to it, when they make God, and his Prophet, Lyars, that their Doctrine may seem true.

P. 31.

His second Answer is this, That *this Threat was conditional, that Hezekiah should dye, and not live, unless he prayed and repented; but yet God had determined that Hezekiah should live, and that, in order to it, he should pray and repent; the Means to be used were Prayers, Tears and Repentance, which were decreed also.*

This

This miserable Shift is void of common *Reply.* Sense and Reason; For, (1.) It renders the Threat vain and ludicrous. For, as a Promise, made upon a Condition impossible to be done, is only in Words a Promise, but in Truth none at all, but rather a flat Denial; so a Threat, made upon Neglect of a Condition which cannot be neglected, is indeed no Threat at all, and signifies no more than this, Thou shalt dye, *Hezekiah*, unless thou continuest a Man, or the Son of *Abaz*, whilst thou livest; seeing what is by the absolute Decree of God a Means that shall lengthen out his Life to such a Period, must be as necessary to be done by him, as it was for him to be a Man, or the Son of *Abaz* whilst he lived.

(2.) This is plainly contrary to the very nature of a Threat; that being a moral Motive, not to do, or neglect that Action, which will certainly bring the Evil threatened upon us, whereas if God's Decree had rendred it impossible for *Hezekiah* to neglect these Means, what Motive could that Threat afford him, to avoid that Death, which God's Decree had rendred impossible to befall him at that time? To say, that this Decree was secret, alters not the Case, seeing, upon supposition of this Decree, *Hezekiah* must know disjunctively, either that he could not then neglect the Condition; or that he might dye at that time, by the neglect of it, and therefore that the Decree

Decree was not absolute, or such as had unalterably fixed the Period of his Life.

(3.) It is also contrary to the nature of a true Condition; for that is vainly required of me, as a Condition to prolong my Life, which he, who makes it a Condition, is himself absolutely engag'd to work in me, by an irresistible Efficacy, and is, for the reason mentioned before, as ludicrous as this; Thou shalt live so long, if thou continuest a Man whilst thou livest; it being as impossible not to do, and therefore not to will to do what, by Virtue of that Efficacy, I must do, as not to be what by Nature I am.

The Dr. therefore must of necessity return to his first Answer; That this is an *P. 29, 30. extraordinary Case*, and one of those *few Exceptions* which may vary from this Rule; and consequently must destroy all his Arguments from *Scripture*, and from the Perfection and Immutability of God, and renounce his avowed Doctrine, *That the particular Limits of all Mens Lives were determined by God, before the Foundation of the World; and that no Person ever went beyond these Limits, or came short of them.*

P. 9.

2ly, Another Text produced against this Doctrine is this, *the bloody and deceitful man shall not live out half his days*, Psal. lv. 23. i. e. his Days shall be shortned by these bloody and deceitful Practices, for which thou, O God shalt bring them down into the Pit of Destruction. Whence it is evident, that Men may

may, and do provoke God to shorten their Lives by their Sins, and consequently, that the Term of Mens Lives is not so fixed by God's Decree, but that it may be shortned by their Sins, or prolong'd by their Care to avoid them. Now to this Argument no other Answer can be made, but this, That God hath decreed, that these wicked Men should not live out half their Days; and as a Means to bring them to this untimely End, hath decreed also, that they should be bloody and deceitful Men, or should unavoidably commit those Sins, which would inevitably bring them to that End; it being in the nature of the thing impossible to decree the End, without regard to the Means on which it doth depend, or to make the End fixed and necessary, where the Means are not so. Now I have prov'd already, that it is little less than Blasphemy, to say, That God hath made it necessary for all Men, to commit all the Iniquity which ever is committed by them.

The Dr. answers, That *these Men dye at P. 32, 33. their appointed Time, and could not live a Moment longer; but yet they live not half the Time they promised to themselves; they live not half the Time which by the course of Nature, that is, the visible Temper and Constitution of their Bodies, they might have lived.*

This Answer is alien from the Text, *Reply.* which saith not, they shall not live so long
as

as they promised themselves they should do, or as by the course of Nature they might do, but they shall not live out half their days; now it is one thing not to live out half their days, and another not to live so long as they expected, or as by the course of Nature they might have lived. Moreover this Answer gives the Lye to David, since they who only dye at that precise time of their Age, at which God had appointed they should dye, do as much fulfil the number of their days, as David himself, or any other of God's pious Servants, ever did.

2ly, The Text saith not, *he shall not live out half the days of other Men*, but *he shall not live out half his days*; now can any Man properly be said not to live out those days, which, by God's appointment, he was not to live? Yea, it is observable, that the Words *his*, and *my days*, are always used of the Days a Man lives, or might have lived upon Earth; as when it is said of the Wicked, *he shall not prolong his days upon Earth*, Eccl. viii. 13. when Hezekiah saith, *Isa. xxxviii. 10. I am deprived of the residue of my years, my days are cut off*; and when God promisseth, *I will add unto thy days fifteen years*; and when David saith, *Cut me not off in the midst of my days*, Ps. cii. 24.

3ly, Either David here saith nothing concerning the Punishment of wicked Men for their Wickedness; and then why doth he say, *That God will bring them down into the Pit of Destruction, and that they shall not live*
out

out half their Days? Or, he speaks of the untimely End of the Wicked, because of their Wickedness, and for the Punishment of it; and then it must be owned, either that they might not have been bloody, and deceitful Men, and so might have prolong'd their Days, or, that God had as absolutely decreed, that before that Time they should be bloody and deceitful Men, as that they should not live out half their Days.

And, 3^{dly}, Whereas he attempts to answer those Words of Solomon, Eccl. vii. 17. *Be not overmuch wicked; Why shouldst thou dye before thy time*, by saying, That tho' the Man, enormously wicked, cannot dye before the time prefix'd by the Decree of God, yet may he dye by a violent Death, and so he dyes not in his Time, but before it, in respect of the ordinary course of Nature, and also in respect of Human Judgment and Conjecture concerning him, and gives the same Answer to a like Place, Job. xv. 32.

This Text plainly supposes, that the Man thus dyes by his Folly and Wickedness, and therefore must suppose, according to the Dr's Sentiments, that the doing of that Wickedness was the Means by God's Decree appointed to bring him unavoidably to that untimely End, and so runs into the forementioned Absurdity; or else it must be granted, that he lay under no necessity of committing that Wickedness and Folly, and so under no necessity of dying by it so soon;

soon; this being evident to all Mens Apprehensions, That no Man can be cut off by his Wickedness, at such a time fixed by the Decree of God, unless that Decree rendreth it necessary that he should do that Wickedness at, or before that Time; for admit the Principle of that Action may be the depraved Will of Man, nothing can make it necessary that he should do that Action at that very point of time, but the Decree of God.

2dly, The Text doth not say, *he shall dye a violent death, or before Men thought he should dye*; but enquires thus, *Why shouldst thou dye, belo elecha, in a time when thou art not to dye*; and in the Greek, *be not much wicked, ἵνα μὴ ἀποθῆναι ἐν ὧ καί ποτε οὐκ*, *that thou mayst not dye before thy Time of dying*, which it is impossible they should do, who only dye at the very Time in which, by the unalterable Decree of God, they were to dye. For sure they cannot be said to dye before their Time, by any kind of Death, who only dye by that kind of Death, and at that very Time at which they were, by the Decree of God, infallibly to dye.

To Conclude; This Doctrine of the Determination of all Actions and Events, with their Circumstances, as to Time, Place, and Measure, makes all the Sins and Miseries of all Mankind absolutely necessary and unavoidable; as making, first, The Sin of *Adam* necessary to be committed

ted at the very Time when it was done, perhaps, even the first Day of his Life.

(2.) By a like Decree, making the Sin and Misery of all his Posterity absolutely necessary, as being so imputed to them, as to render them obnoxious to Death Eternal.

And (3.) By a Decree of Preterition leaving all Men, excepting the Elect, who are comparatively but a few, under an unavoidable necessity of being Miserable to all Eternity ; From which black Decrees, and dishonourable Apprehensions of that God, who *is rich in Mercy, and plenteous in Goodness to the Sons of Men, and a true Lover of Souls,* good Lord deliver us.

F I N I S.

APPENDIX
Lately Published

A Discourse concerning, I. The true Import of the Words *Election* and *Reprobation*, and the Things signified by them in Holy Scripture. II. The Extent of Christ's Redemption. III. The Grace of God; where it is enquired, whether it be vouchsafed sufficiently to those who improve it not, and irresistibly to those who do improve it; and whether Men be wholly Passive in the Work of their Regeneration? IV. The Liberty of the Will in a State of Tryal and Probation. V. The Perseverance and Defectibility of the Saints, with some Reflections on the State of Heathens, the Providence and Prescience of God. By *Daniel Whitby*, D.D.

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